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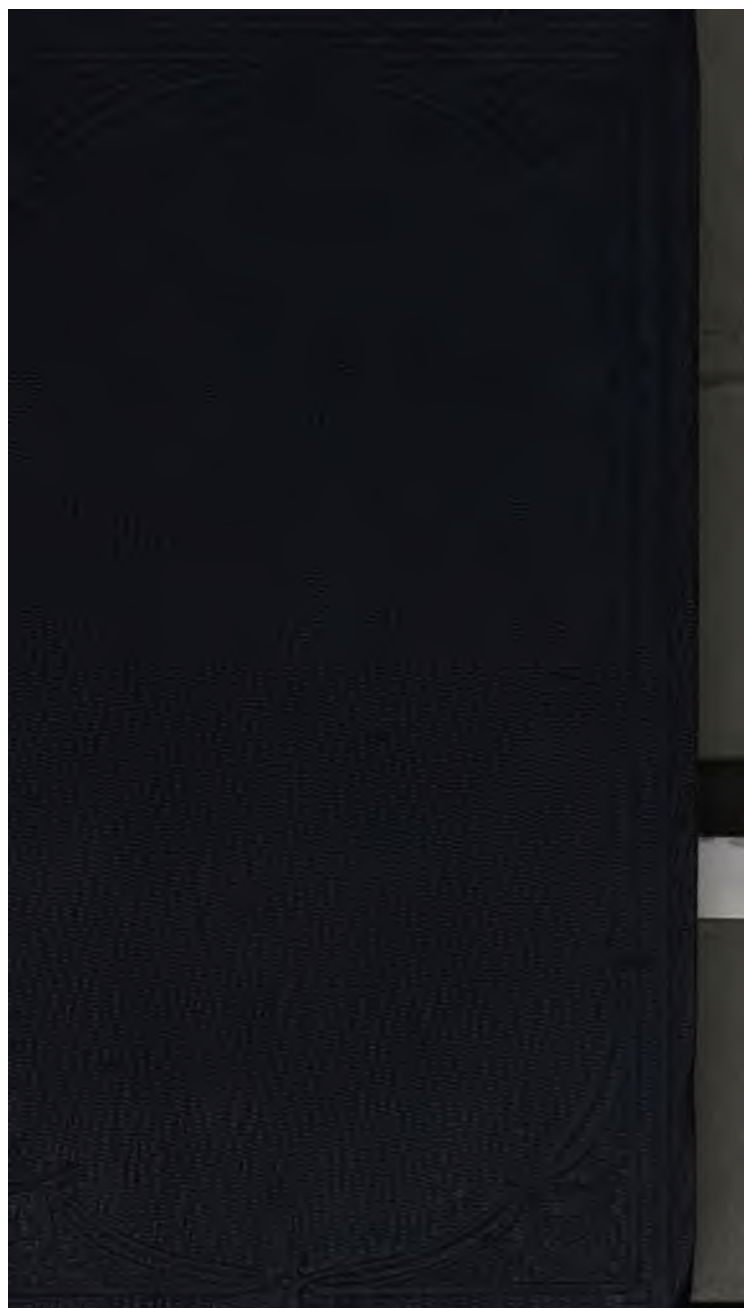
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MELIORA:

OR,

BETTER TIMES TO COME.

Second Series.



MELIORA:

OR,

BETTER TIMES TO COME.

BEING THE

CONTRIBUTIONS OF MANY MEN

TOUCHING THE

PRESENT STATE AND PROSPECTS OF SOCIETY.

EDITED BY

VISCOUNT INGESTRE.

HUMANI NIHIL ALIENUM.

SECOND SERIES.

LONDON:

JOHN W. PARKER AND SON, WEST STRAND.

MDCCCLIII.

249. E. 661.

P R E F A C E.

ENCOURAGED by the success which has attended the first series of *Meliora*, the editor feels the greater confidence in presenting to the public another volume on the same subject, from the feeling that there is an increasing demand for information upon those topics which they are intended to illustrate. The evils, indeed, both moral and social, which unhappily exist among the working classes only require to be known, in order to awaken a lively sympathy, and an active desire to see them removed.

Actuated, then, by the view of diffusing as widely as possible an accurate knowledge of the miseries under which those persons labour who are compelled 'to eat their bread in the sweat of their face,' the editor has pursued the same plan which he adopted in the first series, of collecting papers from individuals of whose earnestness in the cause he was well assured, and the soundness of whose principles he did not doubt. He has also, as before, admitted papers from a few working men, with the view of making known the opinions they entertain upon these subjects. He does not, however, hold himself responsible for any opinions that may be expressed in any of the papers; but he feels that it would

be a hopeless task to eradicate any of the evils alluded to, unless the objections of the working man were brought to light, and his prejudices met by plain argument, combined with firm resolution and manifest kindness of intention.

In short, the editor's chief object in sending forth this book is to inspire people in general with an earnest zeal for good works, and to induce them not to pass their lives in thoughtless ignorance of the miseries that exist in the world, which, nevertheless, a trifling expense of personal labour and trouble might suffice to remove.

Every sound moralist, and more especially every sincere Christian, will readily acknowledge that a necessity is laid upon him to apply himself to this task—a task which can only be effectually accomplished by calling forth the combined energies of the higher and middling classes, and persuading them to unite in one strong effort to deliver their poorer fellow countrymen from the slough of wretchedness into which the avarice of a few sordid individuals, together with the careless neglect of the many, has plunged them.

A better spirit, it is to be hoped, is now reviving among us, of which the Society for Improving the Dwellings of the Poor (in behalf of whose funds this work is published), may be appealed to as a proof. An account of the proceedings of the Society is appended ; and it is earnestly recommended to the public to forward the designs of a body, whose intention is to lay the axe to the root of those evils that so seriously affect the moral condition, the social comfort, and the health of the

poorer classes. This object they hope to effect by providing them with abodes where decency, cleanliness, wholesome air, and pure water, may contribute to the improvement of their ideas with respect to domestic life, as well as to the invigorating of their bodies, and the expulsion of contagious disease from their homes.

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ADDRESS

DELIVERED AT A MEETING IN AID OF THE

EVENING CLASSES FOR YOUNG MEN IN LONDON
AND ITS SUBURBS.

BY THE EARL OF CARLISLE.

I MAKE no apology for the place which I now occupy ; I had been asked to take it, and I feel that on the committee, on persons charged with the arrangements, must fall the responsibility for any honour unduly conferred, or any function inadequately performed. Happy and much relieved I feel on this occasion, to see that there are about me, not only those who will introduce the various resolutions to your notice, but especially my reverend friend, Mr. Mackenzie, who may justly be considered the founder and main support of the London Evening Classes, and who will abundantly supply any deficiencies either of information or illustration, which in myself or others must probably be only too apparent. I may briefly premise that this Institution of Evening Classes for Young Men in London and its suburbs dates from the year 1848, a year of somewhat subversive memories, to the general tenor of which I trust that this undertaking is calculated to afford a rather gratifying contrast; not, I trust, as may have been too much the case in other and remoter spheres of action, by riveting obsolete yokes, and prolonging antiquated exclusions, but by both deepening the foundations and widening the circuit of the social edifice, and by employing the rich inheritance of the past at once to stimulate and to temper the vigorous energies of the future. Within this brief span of its existence, our Institution has attracted an aggregate number of 7660 young men to attend 391 classes in the different branches of an English and academic education, and gentle-

men of literary and scientific eminence have given upwards of 200 lectures to numerous and gratified audiences. In order to show you that the instruction thus supplied is both varied and substantial, suited to manifold capacities and requirements, not above being useful and practical, not below being high-toned and ornamental, let me shortly read to you just the heads of the various branches of tuition now actually arranged, and in the course of being communicated to the different classes during this present term.

Writing and Arithmetic.	Drawing.
French.	Book-keeping, Single and
German.	Double Entry.
Chemistry.	Elocution.
Latin (Elementary).	Spanish.
Cæsar, Virgil, Ovid.	Mathematics.
English.	Bible Class.
Short-hand.	Architectural and Orna-
Hebrew (Elementary).	mental Drawing.
Vocal Music.	Natural Philosophy.
Greek (Elementary).	

Among the other classes, which I think cannot be censured as lacking in variety, or adaptation to the general requirements of an ordinary education, I have mentioned a Bible Class, but both in the arrangement of the classes, and the selection of the libraries, the object aimed at is that a sound spirit of religion should pervade and inspire all departments and operations, rather than be formally or technically communicated. In the same spirit, the management and superintendence generally is connected with our national sanctuaries, but there is no exclusion of any person willing to receive the facilities and advantages of the Institution. What I have said suffices to show that enough has been accomplished amply to justify the foresight of those who projected the undertaking, and to excite them to sustained hopefulness and increased exertion, but at the same time very far from enough has been accomplished to come up to the real and full remedy of the deficiencies and evils which first led to the project being set on foot, as to fill up

the frame which the designers of the work had in their contemplation. I have mentioned the seven or eight thousand young men; what is that to the adult youth of this enormous London? We learn further, that although the supply of instruction thus lags beyond what ought to be its legitimate demand, that although there has been the most liberal amount of gratuitous assistance from very many whose time and talents are already sufficiently tasked, and although a very strict economy has been observed, there is now a debt on the committee of above 300*l*. I trust that those who attend this meeting, and those with whom they communicate, will not allow this burthen to remain upon the public-spirited originators of the design, but that they will enable them to have a clear start for carrying on many further noble developments and enlargements of it which they have in view. I cannot wonder, when any of the committee, or any of the lecturers, have one of these youthful classes before them, that their zeal should gather fresh fuel from the material with which they are dealing, and kindle with the friction of their own work. Often, it seems to me, when we see, or are brought into contact with, any number of young persons,—be it the work-people in a large factory, or the scholars in a large school, or any other assemblage of our fellow-beings, about to enter on the great theatre of human life, and there to play their respective parts,—we find ourselves disposed to pass beyond the present hour, and the petty interests which may immediately engross us, to go out from ourselves, and enter into communication as it were with the quick-coming fortunes of our species. We cannot help travelling, in thought, over the parts that these before us may have to play on that swelling scene—do we see in them the persevering agents of all our manifold and wondrous British industry—the skilful inventors of new instruments and methods—the vigorous colonizers of climes stretching under other unfamiliar stars?—or else, the leaders in unseemly brawls and besotten revelries, the dark perpetrators of crime, the tenants of the felon's cell, the candidates for the hangman's gallows? They may now be at the very turning point, from which to take one of these

have mentioned things, greater and smaller, which seem to us now almost necessary to carry on the work of existence. The silent river has now become as thronged a highway as the brawling street. Alleys and shops are more brilliantly lighted up than used to be the corridors of theatres and palaces. The railroad pours out countless numbers in its succession of cheap trips to and fro, between the capital and the bracing coast or breezy Highlands. The electric wire performs, at the bidding of science, the tasks which our early youth attributed to the wildest dreams of magic. I might continue the catalogue with the additions which modern commerce and discovery are perpetually making to the riches and resources of mankind; coal depôts are being formed among the coral clusters of the Pacific; a brighter, if not more useful, product of the ground is attracting multitudes to the furthest East, and the furthest West.

While Nature, then, and the material world are bristling with a thousand new ministries of wonder and usefulness, let us not be wanting to the highest, the best, and most divine of all the Creator's works—as far as they are brought within our knowledge—the human soul. So it should be, as in the beginning,

The diapason ended full in man.

As the water and the land found their places, and the skies illumined their fires, and the earth put on her robe of green, before their abode seemed ready for mankind; so, after we have given its encouragement to art, and its development to science, let us, as the means and occasions present themselves, do whatever seems best calculated to arouse, and refine, and elevate the intellectual and moral faculties which are ordained to have the lordship over Nature, and to make man fit for the world, even as the world was of old made fit for man.

IMMORTAL SEWERAGE.

BY THE HON. AND REV. SIDNEY GODOLPHIN OSBORNE,

RECTOR OF DUEWESTON.

THE pursuit of knowledge leads into many strange places. I scarcely know of one locality on the earth, above, or below it, attainable by any human means, into which man has not gone, simply to learn something. Sewers really at one time threatened to become fashionable places of resort; I have more than one friend, who, in pursuit of scientific acquirement, esteems things and places in themselves very nasty, as delightful fields of intellectual enjoyment.

The mysteries of physical sewerage have been extensively and most profitably examined; the result has been, to deduce incontestible evidence, that much of what we have preserved ill-stored, in bad drains, to the detriment of human life, can be with ease distributed and disposed of, so as to contribute to the increased fertilization of our land, and therefore to the increased return from it of food for mankind.

My own taste and some of my adopted pursuits have led me to examine what I call moral sewerage. I have searched into the dregs of life which exist at the depths of civilization—far beneath them. I have there studied the living nastiness and offensive living matter which we have been content to allow to accumulate in streets, a very small distance from our doors; matters not only offensive, repulsive, and pernicious when viewed in detail, but in their aggregated masses acting to the deep permanent injury of mankind in general.

There are moral *miasmas* just as there are physical. The mind—the soul of man—can be just as polluted as to its springs of healthy life by external, removable causes, as can the human physical constitution;—there is a mental typhus.

Last spring I was travelling in Scotland with a friend, who, inquisitive by nature, allows no ordinary difficulties to stand in the way of his inquiries. He was much struck with the beauty of the chief streets and squares of Glasgow. I had informed him, as the result of some former inquiry, that I esteemed it as a city possessed of one of the worst human substrata of any in her Majesty's dominions. He seemed, from what he saw, disposed to question the truth of my opinion. I was not surprised that he did so, for we had only as yet seen the localities in which wealth and decency dwelt. McGregor's hotel, its luxurious apartments, and thoroughly good appointment in all details which could minister to the comfort of men, who, making a short tour, were not sparing in their attempts to secure comfort in it; all combined to give a more pleasing tone to the picture of Man at Glasgow than I had led my friend to expect.

I proposed to him that we should give up the hours of a night to a contemplation of the other side of the picture. I suggested that a short time spent with the police, in the quarters of the city where I expected to find proof of my opinion being sound, would afford us some instruction in the matter. I applied for an interview with the gentleman who is the head of the Glasgow police. This was kindly granted. He at once acceded to my request. An inspector was sent for, instructions given to him, and we appointed to meet him at the Police-office, at twelve o'clock the same night.

At the hour appointed, we joined the inspector, an elderly man of few words, shrewd, quiet, and observant; with him was a serjeant of the detective force, the very picture of a man of his calling, active and strong in appearance, and evidently pursuing his occupation with that species of relish, which whets the ingenuity and courage of the officer to cope with that of the practised criminal.

After passing some little distance through streets in which there was no outward appearance of more than ordinary disreputable company, we stopped at a sort of entry, or narrow passage, piercing into some high buildings. Here *the inspector sounded a whistle*: in a minute or so, we saw

a light making its way towards us, which proved to be the lantern attached to a policeman's waist. 'Take off the lantern, and give it me,' was the quiet order of the inspector. Taking it in his hand, and having examined the trimming of the light, he led the way up a sloppy passage. We now turned into a doorway, and proceeded to enter the various rooms on the several floors of an extensive building. As soon as we entered a passage, the policeman who had followed us remained at one end of it, keeping a sort of guard.

The light is turned upon a stained dirty door in the wall of one of the 'floors,' a rap is given with the inspector's cane; to the answer from within, the reply is—'Open at once: it is the watch.' To this summons, the door was always opened, sometimes quickly—sometimes, not till the inspector's name had been given and a still more peremptory order issued. The greater proportion of the rooms, I presume, were 'licensed' to take in lodgers. What a gully-hole is to those that are interested in ordinary sewerage matters, the doors of such places as these are, to any who wish to study immortal refuse, the draining of civilization, the lowest stratum of human existence.

It needs not that I make the attempt to describe each separate room into which we penetrated; their common features were all of one cast, and that the blackest. Small square or oblong places, they were crammed with human life, and the insect life which finds a living on and about our kind when cleanliness and decency are absent. There were dogs, and a few cats; these were, to all appearance, the cleanliest creatures we saw. On the ground as the rule, on rotten bedsteads as the exception, lay human beings of all ages and sexes; some of the children perfectly naked, many, even of the women, nearly so. The bedding black rags, nondiluviated relics of blankets and old clothes. There was aged vice, with crimes life-written in the lineaments of countenances which had known little of rest, except that gained in the insensibility of the last stage of intoxication. There were many young, almost infant girls,—not brazened in their course, for they had never known shame,—but

wearing the appearance of their childish debauchery as the clothing of their very nature. Virtue would indeed have appeared as an exotic on such a soil as that we then walked. There was the returned convict, but little clothed, on a filthy bed, a prisoner again to the women who had enticed him there, robbed him of the rest of his clothes, and thus kept him captive to his nakedness. There were young girls who had followed sin from their birth; they had returned from their nightly pursuance of it, and wore yet the tawdry finery above their rags and dirt, with which they had endeavoured to hide the fact, that they were of the very dregs of the base. 'Drunk!' said one; 'of course I am. I like it. I am always drunk when I can get the drink.' She might have been some twenty-one years of age.

Many of the occupants slept soundly through our inspection. When the detective's lantern was turned inquisitively on any countenance, it yet scarcely seemed to rouse the sleeper. There seemed neither surprise nor anger at the visit of the police. When the room had, in a few instances, been measured by the serjeant, and the owner was warned he or she had more than their allowed number of lodgers, the ready lie always came forth—'He, or she,' pointing to some wretched occupant, 'is only come to see his or her sister or brother.' The very small children, in their perfect nakedness, set off as the comparative whiteness of their skin was, by the uniform blackness of all around them, looked scarce of the same breed of creature: they were of the usual cast found in such places—pale, thin about the frame, protuberant in the abdomen from disease, with a startled and yet stupid look at the gentlemen who had so abruptly, by their intrusion, caused all the bustle, and hunting for clothes, and hiding of things, before the door was opened. The rooms were warm, as well from the number crowded into them, as from the fires which we found in almost every instance burning: coals are, I presume, very cheap at Glasgow. It was curious to observe that the love of ornament, a sort of 'taste,' found room to root itself even in this festering mass of depraved physical

matter. The walls were hung, in very many of the rooms, with cheap pictures, plaster casts, bits of china, &c. In one passage there lay a woman on her face, dead drunk and very sick; we had, by the light of the lantern, to step over her, before we could reach the door at which she lay. In only one room did we see a specimen of humanity not pitiable from its outward moral defacement, and that was in the case of a decent-looking young man, soberly dressed, evidently where he was for no good purpose; he was perfectly sober, but did not seem inclined to take the inspector's warning to retire while the police were present. We were quietly told he very probably would be stripped and robbed before morning. There was no denying, 'it would serve him right.'

We did not see much actual evidence of drunkenness, nor anything, with the above exception, to prove to us that these dens were anything but the mere refuge-places of the people we found in them. It would be ridiculous to question, in such places, the morality of the way of life, and ask whether the ragged-headed, dirty, half-dressed couple who lay on the floor on rags, with an infant three days old between them, were man and wife; or whether the four young girls and the other men, some lying, some crouched on the floor, in different degrees of nakedness, were brothers and sisters. From some inquiries I made, it appears to be quite understood, that any bond of alliance between the sexes, legal or otherwise, was no bar to any course of life which could bring in money for drink or tobacco.

Although the flats or floors of the large buildings we successively examined were divided into a great number of these rooms, we neither saw nor heard anything like brawling or riot. I did not hear any blasphemy, except at some of the dogs, which, though driven away from our legs by the practised activity of the serjeant's stick, kept up growls of defiance, till their owners oathed them into order. We were not in any instance insulted, or asked for money. The impression left on my mind was, that this was one of the deep dirt-pools of social life, in which the accumulated filth lay, for its season, quiet and inoffensive; stir it, and I

have no doubt that it would have been most offensive, as doubtless it was, in its every-day current of existence, as it flowed in detail amongst other living less-polluted matter. I do not assume that these lodging-houses breed their contents, though, of course, now and then, fresh life will break out upon their floors, from some of the wretched beings forced to find a shelter there. No; the supply is drained from other quarters: this is its ultimate destination—its almost natural terminus. It is now a material of such a nature that it cannot be considered out of place where and as we found it.

Take that infant of a few days old from the mass of hot rags in which it lies, insensible to the guilt of the parents between which it is put to repose, feed, or die as it may. Strip it, put beside it an infant of the same age, from any the highest class of life; with the exception of the filthiness of its outward condition, and the half-starved appearance, already proof of the difficulties of its birth and yet short span of life; where, living or dead, could any power of science prove superiority in the one over the other? The wondrous mechanism of the frame is alike in both, the same measure of intellectual power in the germ can be predicated of one, as of the other. We Christians believe both to be possessed of immortal responsible souls, of minds capable of being trained to the noblest aspirations, the noblest ends. And yet here is one, like some larva of a rag and filth-nourished ephemeral, whilst the other has all the care and value of intelligence, immortality. In a Christian land, is it right, that such stuff as this ‘immortal sewerage,’ should be so abundant, and yet so little pains taken to destroy its noxious quality and put it to good account? Can the deodorizers find no product from above or below, no antiseptic power, by which polluted intellect can be purified? Is society, Christian brotherhood, to flow on over brother worse than infidel mud, and heed it not, except by fits and starts, when some stirring of it may have made it more evident or more obnoxious than usual?

My friend shares with me all the advantages (he inherited the lion’s share) of earthly rank; we have both of us, he

far more than I, seen society in its most attractive, noble, elevated forms. By education, we have learned a good deal of what the great ones of the earth achieved before our time: we have been no idle observers of the great men of our own day; here we were looking on comparatively a very minute deposit from a vast current, which all the while had been flowing out of his, though not out of my sight and knowledge. What a comment it was on 'Church and State,' the 'blessings of English civilization,' 'moral England,' 'philanthropic England,' 'England, the great missionary head-quarters of the world,' 'England, whose press has printed more bibles than would—end to end—belt the world.' One of us, at least, had read a great deal in Blue Books on questions connected with 'the education of the people,' 'drunkenness,' 'lodging-houses,' 'constabulary,' &c. &c., through every phase of social inquiry. We both had heard enough of great Sanitary Commissions, the evils of bad drainage, the necessity for improvement—nay, that it would pay. Had either of us ever read or heard of one bold determined *national* attempt to deal with such matter as that before us?

Have we seen or heard of Church or State, Dissent—any one class of any shade of believers, determined to set aside all grounds of particular difference, and unite to cleanse this animated substratum of beings, who were at their birth before God, as the best of us, who are now—what? more brutes than men, creatures of vitiated instinct, of none but the most debased intellect. I shall be told of ragged schools, reformatories, penitentiaries: far be it from me to take from the credit due to these institutions; but they, after all, only touch a very small portion of the evil, and though they have done much, each in their own way, all they have done is as a mere drop to the ocean of sin which yet ebbs and flows unassailed. I look at the above institutions as so many schools of experimental philanthropy, in which certain portions of specifically depraved material are taken in, to be specifically treated. I want to see the mass from which these subjects for experiment are taken, dealt with, so as to make it less a common source for this sort of matter.

I have often thought since, had one of those creatures, young or old, been dying that night, and I had stood by the bedside as the minister of the gospel, what line I could have taken. This breed of people have but one common idea of religion and virtue—that they are things not in any way to be connected with their particular class. They know there are chaplains to jails, as there are turnkeys; chapel to be attended, just as there is oakum to be picked. They would gain the chaplain's favour, when he visits their cell in jail, as they would gain the governor's: they argue, it is part of the thing—the being imprisoned—to do so: it may shorten their sentence, or alleviate its pressure. They will act religion as they act order; but it is for the purpose of the moment. To bring one of these poor creatures to penitence—to a sense of the real burden of a life of sin—to lead them to know God, as we know him, when they have only known his name as giving a sort of slang-force to their oaths—is indeed a task of almost appalling difficulty. There is one thing to be borne in mind, in discussing the condition of this ultimate social drainage, viz., a great portion of it has passed by degrees to its present condition; it is now refuse; it was once matter of a higher but still a very bad grade. All, I fear, that can be done with it, as it is, must be done by police regulation, by enforcing more apparent decency, preventing the overcrowding and dirt. We must first deal with these creatures—with shame be it said—as mere animals; still with some hope that, with some of them, we may yet live to see a desire for cleaner minds spring from the enforcement of a cleaner physical atmosphere.

The great point of attack should be the feeding-sources of these places: we must follow up the dark stream to where it is yet not quite so dark, and there make the attempt to throw a lighter, purer hue upon it.

We sadly want, in my opinion, schools and places of worship, on a comprehensive and broad system, of a different grade from those which now generally prevail. We want places of elementary learning, as regards not only secular but spiritual knowledge. Schools for humanizing—preaching-houses, where the teaching shall flow from the lips of

earnest men, dealing out plain truths, in language adapted to reach the very lowest condition of intellect. Schools in which, with the mere elements of learning, shall be inculcated the mere elements of decency and order; not aiming at high attainment, but seeking to get the lowest of our kind, step by step, out of the depths of mere animal ignorance. Preaching-houses of the plainest possible construction, such as the ragged and filthy can enter without rebuke from the very walls, much less from the crowded presence of beings they regard as altogether of another order from themselves. I would not even deal with such congregations, as of this or that section of religious brotherhood: I would have the attempt made by men who knew their habits and style of thought, to inculcate the mere A B C of the faith of every Christian community. There is field enough in the matters on which we are all agreed, from which to take essential points, of which this class is ignorant, without going upon ground of religious controversy. God, his law—man, his responsibility—the fate of the sinner—the hope to be attained in the Saviour. Simple acts of prayer, induced by teaching prayer in its simplest forms, all (and how much is there!) that the Bible affords of *narrative* to arrest attention and beget thought—this is the staple of such teaching as I would have for this class.

At certain spots amidst every large town population, I would have a certain number of the plainest possible buildings, not large,—I would make the work one in which the division of labour should be the aim: you can deal with such people far better in fifties than in hundreds. Plain benches, a plain desk, walls and floor all capable of easy ablution. I would build them at the national expense, work them from national funds. Let the Church, let every body of believers contribute as they choose men for the work; all should be paid alike, all alike should be subject to one Board of Direction, which should decide on their qualification, and take measures to supervise their work. In the week, I would use the building, or a portion of it, as a day school, receiving, at the most, say one halfpenny from every child. It should be one branch of the system to have per-

sons to seek out children, too ragged, too dirty, too ignorant for higher schools, and try and persuade them to attend the 'National Samaritan School.' The teaching would have to be chiefly oral: black boards and chalk, in the hands of intelligent men and women, would do nearly all that is wanted. For, remember, we are aiming at a mere development of intellect, at the checking, in mid-stream, some of the living matter being carried down to the lowest degradation. Kindness, firmness, love for the work, a lively manner and zeal, should be the qualifications for the teachers. If they are not men and women of refinement in language and manner, they will yet be with these qualifications equal to the work. I do not fear the issue of the experiment, especially if some simple industrial work, producing some small return to the scholars, was annexed to the day's employment.

I can easily foresee the storm such a system would raise, were any government to propose it. For my own part, I am satisfied that the Church cannot do the work, if she were disposed, nor can any one body of Christians of any denomination really attack, to any real purpose, this cesspool of moral depravity. Setting aside our prejudices, we must look the evil in the face, and be content to see that done by the nation, independent of all existing pretensions, which, it is clear to me, otherwise never will be done. At present, it is my firm conviction that in this land, with all its ecclesiastical wealth and machinery, all the zeal of Nonconformists, all the direct evidence of a desire to evangelize heathens, there exists at our own doors a state of heathenism worse than any of which I have ever read. There is a class so foul in sin, so stolid in ignorance of all good, so nurtured in all evil, and yet so increasing in numbers, as to be, as it is, our shame, and yet, perhaps, to prove a deep source of national injury.

There are times of national commotion when the everyday stirring of popular questions goes deeper than the accustomed surface of popular excitement. There have been, and may yet be, seasons when popular commotion shall disturb the very depths of our population. Then were

seen, and would be seen again, streets crowded with women almost unsexed, men almost unhumanized; children, such in form, but with the worst vices of the adult stamped upon them. These are the creatures that in the days of revolution work out barbarisms and cruelties, with the language and demeanour of fiends. The horrors they commit become the marvels of history. We are much deceived if we argue, England knows no such element of evil. We may not choose to know it, we may choose to say that this race has perished before 'progress'—before 'the schoolmaster,'—'improved police,'—'improved wide-spread religious teaching.' Alas! I know better. I know there are tens of thousands who have known nothing of any progress but that of an extension of resource for vicious inclination. Of the schoolmaster they have known nothing—the improvement of the police has only developed further ingenuity in crime; as to religious teaching, they have a philosophy of their own, not over-flattering to our idea of national deference to religious truth; they with some shrewdness argue, if souls are worth all the bricks and stones, preachers and teachers, which they connect with worship, how is it *their* souls are left so utterly uncared for—for where is the place of worship in which their dirt and appearance would not create a panic?

The 'Meliora' may come—God speed these better times, and may God bless those who seek to advance them. But I repeat, it is my firm belief that the lowest substratum of society, the 'sewerage immortal' of our land, can only be attacked with any hope of success by a national effort—one claiming the help and prayers of every denomination of Christians, but giving in the work, precedence to no one sect or denomination.

OUR TREATMENT OF THE LOWER AND LOWEST CLASSES OF SOCIETY.

BY ALEXANDER THOMSON,

AUTHOR OF 'SOCIAL EVILS, THEIR CAUSES AND THEIR CURE.'

IT is a favourite and long used simile to liken society to a pyramid, of which the bright and sparkling apex represents the throne and attendant court and nobles; the smooth and shining upper and middle portions represent the aristocracies of land and trade and commerce, of professions and skilled labour; while the rough and strong, but unpolished lower parts of the structure represent the industrious classes—and below them the searching eye will discover yet another portion, of very different composition—an unstable agglomeration of mixed materials, often decaying and rotting away, whose corrupting influences are perpetually spreading upwards, and whose material is perpetually receiving increase by portions of the masses next above being crushed down into its bosom.

We are inclined to adopt the simile as a fair and just representation of society as it exists amongst ourselves,—and one from the consideration of which we may learn many useful lessons.

If society be a pyramid, it is very clear that its safety and stability must depend not on the beauty and polish of the apex, or even of the higher portions, but of those which lie nearest to the foundation. If they be well ordered, if there be no elements of destruction at work among them, then the upper portions may safely and wisely rejoice in their beauty and their exalted position; but if the lowest portion be unsound and unstable, then the upper cannot be safe and secure, and it is well for them if their exalted position do not prevent them inquiring carefully and systematically into the state of the mass on which they repose.

Those in the highest ranks, have of late years begun to feel something of the obligations which lie upon them—of what they owe even to themselves, and to *their own order*, as well as to those sections of society which lie far below them, almost out of their sight—but on whose well-being their own must ultimately depend.

Much has been done of late years in this direction, and a considerable amount of information has been collected in various modes—in reports of societies, and in blue books—but still the whole subject has not yet taken sufficient hold of the public mind—it is well-known to a few—and they are thoroughly impressed with the importance of the inquiries they have made, but the public at large is very much inclined to consider those who take up these subjects as mere theoretical philanthropists, humanity-mongers who dream of evils which have no real existence, and prescribe remedies for imaginary diseases.

The objects of these pages, is to endeavour in a very brief manner to point out some of the more deadly evil influences which are now destroying our lowest classes, soul and body.

The inducement to do so, is, that there is not one of them which may not be abated, if not wholly removed. Some of them, and these the very worst, are produced by laws enacted, and practices established by our forefathers, and enforced and maintained by ourselves—and what laws have caused, amended laws may cure. Some have been produced by false economy long pursued—others by an over haste to get riches at the expense of our neighbours, and very many by sheer carelessness and thoughtlessness. These last are the most difficult to remedy—but the substitution of sound for erroneous principles in our dealings with others would soon produce a wondrous change.

There is one principle on which all our considerations and arguments are based, and it is this. 'Each mortal man, whatever his rank or station, is more or less dependent on every other man, for his safety and happiness.' 'Homo sum, humani nihil a me alienum ;' or better far in the words of the Scripture commandment—'Thou shalt love thy neighbour as thyself.'

It is not *safe* for a sovereign or a noble to have so much as one subject or dependent driven to despair,—for despair knows no bounds in seeking to redress its wrongs. Society is easily kept together when there is full and active sympathy betwixt the different classes.

To the want of that sympathy the horrors of the greatest moral convulsion the world has ever seen—the French revolution—are wholly to be ascribed. By a long process of misrule on the one part, and misconduct on the other, sympathy betwixt the high and the low had been all but extirpated. And if we inquire further what was the cause of the alienation, it is to be found in the almost total practical renunciation and abandonment of Christianity by rich and poor, by layman and ecclesiastic, in that unhappy land.

We love our country with a strong and earnest love ;—we love our queen, not only as the bright exemplar of every domestic and personal virtue, but as the summit of our social edifice, shedding a wondrous influence for good over our land, and presenting us in a light to be admired, perhaps envied, by other nations.

We love our aristocracy, with its wealth, its mental endowments, and its hereditary associations ; the immediate support of the throne, and alike the successful protector of the constitution against the inroads of licentious democracy, and the fearless asserter and defender of the rights of the people in many a well-fought battle-field.

We love our professional classes ; reaping an abundant harvest from the hard labour of their well-stored intellects—working as they do in the high fields of intellectual and moral culture, but not less severely than those who toil directly for their daily bread by the labour of their hands.

We love the industrial classes of our nation : that wondrous mass of mental and bodily activity which evolves from the storehouses laid up by God for man, in all the varied products of the earth, the means of their own support, and thereby supplying at the same time the materials, not only for the daily needs, but also for the comforts and luxuries

of those above them;—and notice here the beautiful arrangement of the Almighty in making the various classes of society daily and hourly dependent on each other—one cannot prosper without another for a single day.

We love too, and pity most deeply, the numerous class which is wholly below that which we have last described; who are so circumstanced that they can neither procure comfort for themselves, nor minister to the comfort of others. They form the substratum of society, and if ever it be overturned, it is by the throes and the heavings of this class that the catastrophe will be occasioned.

It may be divided into two great families—paupers and criminals.

Pauperism is not crime, but often leads to it; but crime almost invariably leads to pauperism—the sinful gains of the thief or the gambler tend not to wealth and prosperity.

There is a fearful proportion of these persons amongst us—far too great for safety—and unless we can greatly and speedily reduce their numbers, we have no right to think that we are secure. Both are supported at the expense of their neighbours; paupers demand support, criminals have it forced upon them;—but the fact that both are maintained at the public cost gives us a *right* to inquire into their circumstances, to say nothing of higher motives which should lead us to do so.

There is another, not well defined, but also numerous class, perpetually hovering betwixt the self-sustaining and the dependent, who are sometimes the one and sometimes the other, according to circumstances, and whom a very little extra pressure thrusts irretrievably below the level of self-support and self-respect.

This is the most important class to the rest of society, for it is from them that most of the additions to our paupers and criminals are derived; and it is through them that the corrupting influences of the most depraved creep up and infect those above them.

Now if we can discover active causes daily in operation, which must produce such classes of persons amongst us, we have made a most important discovery; and if these causes

can be either checked or done away, then it is our own fault if we allow them to continue. Many of them are palpable—lie on the very face of society—require only to be named in order to be acknowledged. In many cases matters are so arranged that a man can scarcely avoid becoming a pauper or a criminal; and if he be aroused to a sense of his degraded position, and desire to return to a better and higher place in society, almost every barrier is placed in his way—no encouragement is held out to him.

Foremost among these, we place at once the *drinking habits* of our people. We admit, with much sorrow, that drunkenness is our national sin and disgrace; but we unhesitatingly assert that much of it is caused by our laws and by the administration of them. Few will be found bold enough openly to advocate the cause of drunkenness; yet many indirectly, but most effectually, support it—often, it is to be hoped, from not being aware of the tendency of what they do.

One large class of public men look to the revenue derived from the use of intoxicating drinks, and they ask triumphantly what more legitimate object of taxation can be found? We agree at once, and say tax them to the utmost, to the very verge of encouraging smuggling by the amount of duty imposed; but we also say, you are taking a onesided view of the question—you look only to the revenue raised from the *raw article*—you forget and keep out of view the enormous cost to the country of the *manufactured article*. What do intoxicating drinks manufacture? Crime, pauperism, disease, and insanity. Statistical tables and returns prove beyond the possibility of contradiction, that these are what intoxicating drinks produce to Britain, and that, were the producing cause withdrawn, then our greatest social scourges would speedily be reduced within very manageable bounds.

Now strike the balance fairly, and see how it stands. Put the revenue from strong drink on one side, and the expenses we incur for this indulgence on the other, and what is the result? Why, strong drink costs us annually, as a nation, three or four times as much as it produces to us. It is very strange that we should have so long deceived and deluded ourselves in this matter; but it has

arisen from our keeping the accounts in separate ledgers, and never bringing them together.

The Chancellor of the Exchequer keeps one book, and he has nothing to show but a large and ample revenue.

The Poor-Law Guardians keep a book too, and in it is written the cost of strong drink, which appears in the form of besotted paupers and neglected children.

The Magistrates who have charge of prisons keep another book, and they can reckon up the cost of crime caused by strong drink, as brought before their peculiar point of view.

The Managers of Infirmaries and Lunatic Asylums keep their peculiar set of books, and they have thus their returns of the cost of drink as exhibited to them.

There is yet another book in which it is all written down—the book of the Great God, which shall be opened on the last day; and though man dare not now seek to pry too curiously into its contents, yet we know, from the sure word of Scripture, that in it is recorded every evil deed done by man, and that they shall all then appear to the confusion of the doers before an assembled universe. Can we doubt that in the records of that dread volume will be found every act by which a man has tempted or constrained his fellow man to walk in the ways of sin? Oh, that our statesmen would keep this in mind when they are enacting laws, the influence of which, for good or evil, may, nay must, extend throughout eternity!

But we must return to that which is within our own power.

How do we treat our lower classes in regard to strong drinks? Do we take every care to protect them against temptations to drunkenness? The very contrary. We open for them pitfalls at every step, and so arrange matters they can scarcely escape them. The drinking-place is every where; at the beginning, the middle, and the end of every street. Wherever business leads working men to congregate, there is the dram-shop; wherever men must wait for the passing train or steamer, there is the ale-house. We suffer employers to pay their men in public-houses; and

not unfrequently is it known that through these public-houses, the money paid as wages on Saturday night, before Monday morning finds its way back to the employers' coffers. And even if it do not, there are hundreds, perhaps thousands of cases, where, every pay day, a stout and active workman is tempted to spend the last farthing of his wages in disgraceful riot, and leave his wife and his children to live, or to starve, as they may, throughout the week. These men, too, are not at first hard-hearted, or void of affection for their families, only they have not moral courage to resist temptation. Is not the public bound to protect them even against themselves? ought it not to be at once declared illegal to pay wages to any man at a public-house, just as it was done in the less objectionable (though still most mischievous) *Truck* system, recently put down by act of parliament?

Again, the whole licensing system is monstrous; and it is at present worked as if the duty and business of the licensing magistrates were to erect as many public-houses as they could. Now we will, to save argument, at once admit that a certain number of these are needful for the accommodation of travellers, where meat and drink can be procured. And we may also here at once say that we do not hold the views of the *Teetotal* party. We repudiate many of their principles, while we admit the practical good they have accomplished; but we desire to take up, in all we write, the far higher ground of *social and Christian expediency*.

On this ground, we cannot see, nor even imagine the necessity of providing public-house accommodation for the stationary inhabitants of a district. We would do everything to encourage the labouring man to seek and to find his dearest enjoyments at his own fireside—and when other accommodation is from circumstances needed at times, we would provide it for him wholly unconnected with intoxicating drink.

Imagine a benefit club meeting at a tavern, can anything be more absurd?—the bane and the antidote administered together.

Again, where tea and sugar, and other common necessities of life are procured, there also we too often find drink of every sort exposed to sale. What a mass of temptation is thus presented to the thoughtless; the servant, or more frequently the mother or the daughter is with fiendish kindness induced to taste, when purchasing the weekly supply; the habit grows week by week, and day by day, until the comely matron or the blooming maiden is transformed into the most debased and loathsome of her sex.

If we are to expect to see 'better times to come,' then the whole public-house system must undergo a total change; the number of houses must be gradually but vastly reduced, the inspection of them must be much more strict, and no one who is directly or indirectly concerned in brewing or distilling, must be allowed to take any part in it, or to be proprietor or tenant of a licensed house. We must deal with the matter, not as a source of revenue, but as our worst and most profuse field of national expenditure, which must be forthwith curtailed; and until our statesmen take this view, all local attempts, all little palliations will be found to be in vain. We must strike, with a bold hand, at the root of the evil—nothing else will avail.

One of the great errors of the present system, is the little responsibility which rests on those who grant licences. Acting in numbers, in our large towns, the responsibility is so divided as to be unfelt, while in many rural districts it is left to one or two individuals, who, for some reason or other, take an active part in the proceedings, but over whom the public have no control.

Why not place the whole system at once under the superintendence of one general board carried out by local county or district boards, much in the same way as the poor law of Scotland is now administered at very small expense to the country? Such boards, acting in the face of day, and with the force of public opinion bearing upon them, and with an appeal from them to the general board would soon, under regulations laid down by the wisdom of parliament, be able greatly to abate the temptations now presented at every corner to our lower classes to destroy themselves.

In many districts of the country one house out of every forty or fifty is now licensed, and can we wonder if intoxication be superabundant.

So much for the inducements we hold out to our working neighbours to become habitual drunkards.

Let us next inquire how we treat our lower classes as to their *dwellings*.

All will admit that no man can long preserve his vigour, or do his work effectually, if he occupy an unhealthy dwelling. But this is not the whole evil, nor even the worst part of it. The *moral* effects are as certain, and far more injurious, than the *physical*. Discomfort at home leads to every sort of social evil, and breaks down the whole framework of family happiness.

We may be accused of wishing to introduce a system of prying into people's domestic arrangements to an extent which must interfere with the liberty of the subject, and go against the cherished adage, 'that every Englishman's house is his castle.' We cannot help it, for we can devise no other remedy for the evils which long neglect has established; and we must have recourse to the higher principle of the public good, to which private interest must ever yield.

We assert, fearless of contradiction, that a very large number of our people are not lodged as human beings ought to be, nor in such a manner that they can by possibility fulfil the duties which belong to them. No sportsman would keep his hounds, no farmer would keep his show-pigs, in places thought good enough for thousands of our fellow-citizens.

How has this evil been produced? Mostly by carelessness of the real interests of the working classes, and by neglect—it has not been done wilfully, but thoughtlessly. Thus: a handsome improvement is to be effected in one of our large towns; some scores of small houses are removed, and a wide and spacious street or square appears in their stead. All admire the change—and so far it may be well and wisely done; but what is the result to the former occupants? No one ever thinks of making provision for them, beyond the legal notice to quit. And what must they do?

Why, they must repair to streets and houses already overcrowded in the neighbourhood; and thus, in very many cases, has the evil arisen, or been greatly aggravated. Other causes have been at work. Masters now rarely think of the proper accommodation of their servants in towns. Noble exceptions are to be found; but, as the general rule, the working classes may live and lodge as they please; their employers know nothing of the matter, and think it is not their concern. They take care that their work shall be done, and well done; and when they have paid the stipulated wage, they flatter themselves that their duty is fully discharged.

But they are mistaken. Whoever in the course of Providence is brought in contact with another man, owes him duty. And if that other be the source of his wealth, he owes him many duties, and is morally bound to see to his personal comforts, and he often pays dearly for neglect in this respect. Home misery makes bad servants and bad workmen, and for this the master often pays severely, though he may not know it, or at least may not trace it to its real cause.

It is true that the carrying out of this principle to its full extent might militate against the carrying on of the enormous establishments within whose walls much of our national wealth is at present generated; but we are not sure that any class of society would lose by the change.

The scientific improvements of machinery, for many years past, have all tended to the cheapening of production, by gathering large bodies of workers under one roof; perhaps further progress in science may enable workers yet more efficiently to develop their industry within their own dwellings, along with their wives and children. And we know nothing which would so largely tend to their good as such a change, could it only be effected.

The evil to which we here allude is not confined to towns and manufactories. It appears also in rural districts, wherever large bodies of men are for a time collected to extensive works—railways, canals, or drainage.

They are gathered together without any suitable accom-

modation ; lodged, it may be, in hovels, far away from their families, deprived, for months or years, it may be, of the humanizing influences of home, and with little or no provision made for their moral superintendence. The fruits of this system appear in the riots and debauchery which from time to time are reported, and most strikingly in the swarms of illegitimate children left behind in the locality. This fact is too well known to the poor-law authorities of almost every parish through which a railroad has of late years been constructed ; and if we will treat men like inferior animals, we need not wonder if we produce such conduct.

We can see no reason why the public, as guardians especially of the lower classes, should not insist on the providing of needful and fitting accommodation for those whose hands are to effect great national improvements. Nor do we believe that the immediate employers would suffer loss—for the high rate of wages paid everywhere to navvies is partly composed of compensation to them for their want of comfort during their work ; and the same cause leads them to profligacy and sin. Provide the accommodation, and lower wages will be willingly accepted—nay, more willingly than the large rate without comfort of any kind.

Immense good has been effected by the recent lodging-house act ; the working of it has brought to view sources of evil and mischief previously unknown, and the remedy now in course of being applied seems to be effective. But why should it not be extended so as to embrace the houses of those of the lower classes who are not yet reduced to the miserable expedient of resorting to lodging-houses ? Houses are occasionally condemned by the municipal authorities, but not on the ground of being unfit for occupation so much as on that of being likely to tumble, and thus dangerous to those who pass them.

Why not at once take up the cause of the dwellers in private houses, as well as in lodging-houses, and place them under the inspection of the police ? and enact that none shall be suffered to occupy dwellings which are not fit for the purpose, and which are not in a proper sanitary condition, and supplied with gas and water—two things without

which no town house ought to be allowed to be inhabited—both alike needful for comfort, for health, and for decency. It is wonderful how much evil disappears from the dwellings of the poorest under the influence of these two elements. We admit that this would be a large interference with private rights, but we plead for it on the ground of the public good. It will destroy the value of certain properties, no doubt of it; but we deny the right of any man to make gain at the cost of his neighbour's welfare.

To establish a system of building the houses required at the public expense would be preposterous, and liable to much abuse; and it is quite unnecessary.

Capital is looking everywhere at this moment for safe investment; experience proves that the erection of comfortable dwellings for the lower classes is as safe and lucrative as any which exists. And why is capital not so invested? Because it shrinks from coming into contact and competition with the proprietors and tenants of the present lowest class of houses. But make the existence of such houses illegal, and capital will speedily supply the needed accommodation.

But it may be objected, London is already too large, and our other principal towns are rapidly following its example; your proposed plan will immensely extend them. By no means. Nothing is more remarkable than the waste of space in the districts of our towns, occupied by the lower and lowest classes, confined and crowded as they are.

Examine the worst purlieu of Westminster, Southwark, or Bristol, and you will find that the same area, laid off in regular streets and with houses of reasonable height, would accommodate more than the present population.

How can we expect our lower classes to prosper and thrive when they are condemned to inhale polluted air, to drink noxious water, and to sleep but partially sheltered by their dwellings from the wind and rain, and yet sanitary reports prove that such dwellings are too often the rule rather than the exception in whole districts; and that no small proportion of those whose labours constitute our national wealth, are condemned, by the physical condition of their dwellings,

to see their children dropping prematurely into the grave, to be themselves sufferers from long-continued debility and oft renewed sickness, to be thus unable 'to live out half their days,' and even while they live to be rarely blessed with that health which can only be expected when the dwelling is calculated to invigorate and not to debilitate the frame.

Can a nation be doing its duty which allows a large portion of its people to be thus lodged? or can any argument be devised which will justify the continuance of this state of matters?

There are other modes in which we press hardly upon the lower strata of society, but space will not permit us to do more than allude to one of them.

They have not time for necessary *recreation*,—this is partly their own fault, but principally the fault of others. Recreation is absolutely required for all, and all require that it be directed in a beneficial and not a hurtful manner.

It is true that by far the greater part of mankind must earn their daily food by the sweat of their brow, but surely instead of our aggravating the burden, we should seek to relieve its pressure.

Men must toil and labour, it is the appointment of the Creator, and He has so arranged the human frame that labour of itself produces happiness and contentment, almost independent of its fruits; but labour which knows no relaxation soon produces exhaustion, weakness, and decay. To check this, our beneficent heavenly Father has instituted his Holy Sabbath, and claimed the seventh portion of our time for his own immediate worship, serving also the inferior but still most important purpose of breaking the chain of otherwise ceaseless labour. The Sabbath-day is specially the birthright and privilege of the working man, and we offend most grievously against his best interests if we do ought to deprive him of it, or tempt him to spend it in any way different from that appointed by the law of God.

But while we would thus have the 'Sabbath remembered to keep it Holy,' we would like to see our lower classes enabled to have their share of *secular* recreation. The

wealthy and *well-to-do* have many a holiday throughout the year. Why should not the sons of toil have their occasional holiday too? It may well be questioned if the renewed vigour and heart given to the working man, by a weekly half or an occasional whole holiday, would not enable him to do more work for himself or for his employer, than the six days of incessant labour.

Man was born to labour, but not to slave; and there is all the difference imaginable betwixt the cheerful, vigorous exertion of the diligent but prudent workman, and the toil, toil, of the overburdened broken-down labourer.

To attain the result we now propose, must be mostly the business of the working classes themselves. They must put restraint on their present debasing indulgences—they must deny themselves their strong drink—and this would soon enable them to afford an occasional railway trip—a day in the country along with their families. We trust employers will ever be ready to promote and encourage them in seeking their times of recreation; but two stipulations must be made:—they must never interfere with the sanctification of God's Holy Day, nor must the excursions terminate in the gin palace or the beer shop; if they do, far better for the party to have remained at home. We can never raise the moral condition of our lower classes (nor of our higher), by inducing them to set at nought and to violate the laws which God has established for their good.

But we do provide, we may be told, plans of recreation for the lower classes. True; and what are they? Penny theatres and dancing saloons and cheap concert-rooms. And what effect do they produce? They are almost invariably the first step on the road to ruin; and yet to a certain class, they are irresistibly attractive. Captain Williams, Inspector of Prisons, writes thus:—‘The passion for the theatre among the children of the humbler classes in large towns is of itself the most common impulse to crime.
* * * * The first act is generally the abstracting of pence from the shelves, drawers, or persons of their parents or relations for the purpose of obtaining admission to some low theatre or amusement of which they have heard the

most captivating description. This Rubicon once passed neither menaces nor blows are of avail. Late hours, loose associates, abandonment of home, robbery from the person and shops, utter vagabondism, follow in a quickness of succession quite lamentable.'—Colonel Jebb's Report, 1852, appendix, p. 149.

An equally appalling account of singing and dancing-rooms may be found in several of the annual reports of the Rev. John Clay, Chaplain to the Preston House of Correction. Nor has any man yet ventured to give any other account of them.

Are we thus treating wisely our lower classes, when we suffer the existence of such places, which can serve no end but the destruction of their children soul and body? May they not justly cry out against us for tolerating the endurance of such an evil! How can we *justly* complain of their misconduct, when, with our eyes open, we keep the direct means of their corruption constantly waiting to ensnare them?

We sow the seeds of sin, and then we blame our victims because we are reaping the bitter fruit; in all honesty we should rather blame ourselves. Ten lines of an act of Parliament would shut up these dens of iniquity at once and for ever.

Are we not incurring a fearful load of responsibility every session we allow to pass without enacting such law? Do we thus fulfil our duties to our lower class. Can we say truly and justly to them: 'The guilt be on you and your children; *our hands are clean*?'

The punishment of their crimes no doubt we try and do our best to inflict upon them, but *hereafter* it will appear that the *guilt* attaches to us more than to them.

Until the nation has removed the three great sources of sin and crime, the three evils tending more directly to debase and depress our lower classes, which we have noticed, we have no right to count ourselves secure. Any one of them is enough to place us in peril. The evils and their remedies are before us. Surely the duty is plain.

There are difficulties in the way, many and great, but

we know no path of duty in which they are not to be encountered—but this we know assuredly, that if we set to our work in a right spirit, with hearts filled with love to our neighbours, and trusting in the effectual blessing of God upon our work, and determined not to flinch or waver until we have obtained our end, then that end is as sure as if it were already gained—good will be effected by every successive step in our progress—and the end will be the establishment of the whole nation in a measure of righteousness and peace hitherto unknown. We have, thanks be to God for it, more than any other nation on earth, the elements of this placed at our disposal, given to us to be used for this purpose, and who that truly loves his queen, his country, or himself dare withhold his aid from the great and glorious work?

through the former, would amply provide. For the destitute poor of doubtful, but not irreclaimable, character, the parish dole, distributed through the overseer, would be carefully dispensed; while the ministrations of religion would seek to raise in the scale of desert all members of this doubtful class. The vicious, awed by the arm of law, and sustained upon the minimum of parish relief, would be compelled to recognise the inconvenience as well as degradation of their condition, and stimulated to fulfil their duty by the ever-recurring practical appeal to their interest.

Observe, finally, the facilities that parochial organization gives for helping the poor to help themselves, by habits of forethought and providence. One illustration may be sufficient to place this in a practical light. In addition to all that is done by savings-banks, and kindred institutions, to assist the class of society *above* the very poor, there is now being stored, through the *Saving Funds* of about thirty of the *most destitute districts* of the metropolis, a sum of FIFTEEN THOUSAND POUNDS per annum, paid in weekly pence by the humblest of the poor to their several clergy, and returned to them with interest during the hard and inclement season of winter.*

But let me not weary you by adducing further instances of the benefits that would arise (especially to the working-classes) from carrying out the Christian organization of our parochial system. What I mainly desire to enforce is, that 'The Parish,' in its Christian sense, is the rich man's aid, and not his nuisance; the poor man's friend, and not his tyrant; the tradesman's school of freedom, and not his place of jobbery; the politician's fair arena for the just exercise of his gifts, and not the place of display for his oratory or his partisanship. That it is, in fine, if rightly used, the means of blending all in unison, and strengthening all in harmony; of cementing local brotherhood, extending local progress, and developing local faith; and of helping every man to do his duty in that state of life to which it has pleased God to call him.

* See the 'Reports' of the Metropolitan District Visiting Association (4, St. Martin's-place) for 1851 and 1852.

Commending these 'Ideas of the Parish' to all who, like yourself, take a hearty interest in the well-being and well-doing of our poorer brethren, I beg to subscribe myself, my dear Lord Ingestre, with much respect and regard,

Your faithful and obedient servant,

HENRY MACKENZIE.

RAGGED AND INDUSTRIAL SCHOOLS.

BY LORD TEIGNMOUTH.

THE great problem of national education is yet unsolved. Ere these pages are committed to the press, its complicated entanglements will probably have called forth a fresh, may it prove, successful effort of ministerial ingenuity. But meanwhile, the day of inert reliance on state authority, of vague expectation of the achievements of legislative skill has happily gone by; and the self-dependence of the English character, strengthened, it is hoped, by trust in the Divine blessing and direction, has powerfully applied its energy to the glorious task of raising the secular, the moral, and the religious condition of the lower classes. The national mind has been roused, by the startling discovery of the general want of education throughout the kingdom, and great efforts have been made to supply the deficiency.

Ireland, in lieu of her old hedge-schools, too often the nurseries of lawless and profligate adventure, sparingly interspersed, by the mistaken policy of government, with costly seminaries, established for the proselytism of the few rather than for the education of the many, rejoices now in beholding, however debatable may be the means employed to effect the object, the Christian training of her children becoming more and more the care of national as well as of private benevolence; statesmen, from political as well as from higher motives, seeking the best safeguard of her peace, the 'cheap defence of nations,' in the moral and religious instruction of her children; a Romish hierarchy compelled to adopt, and, as far as possible, appropriate, a scheme of education which they originally denounced; the clergy of the Irish church shaking off their former torpor and secularity, and expending out of their diminished in-

comes, with some aid from the laity, an annual sum of nearly forty thousand pounds in behalf of their own Education Society; and England, through numerous channels, and amongst others that of an early leader in the cause of scriptural instruction, the London Hibernian Society, now in connexion with that institution, conveying the light of truth to her darkest recesses of ignorance and superstition.

Scotland, ascertaining by the touchstone of her matchless statistics, the utter incompetency of her old boasted parochial system to provide education for her people accumulated in overgrown cities, or scattered over thinly-inhabited districts, long ago invoked public anxiety and munificence, by a variety of appeals, setting forth the deficiency, and in none more forcibly than in a series of pamphlets under the title, significant enough, of 'Scotland a Self-educated Nation.'

England has been agitated by similar researches and corresponding exertions. Bell and Lancaster, in their respective spheres, supplied a powerful impulse to the education of the lower classes. Infant schools stripped the nurseries, to secure the still earlier inculcation of habits of order and discipline. The state has laboured strenuously to supply the acknowledged defects of private efforts, proposing, by dint of experiments without end, the contrivance of an alembic which, from creeds however hopelessly incongruous, might haply extract a tangible something in the shape of what has been called *general religion, religiousness, or religiosity*, according to the peculiar but as yet unexplained views of statesmen, divines, and reviewers, conscientiously vying with each other in their laudable but fruitless endeavours to cut the gordian-knot of a controversy, to the unravelling of whose intricate meshes neither politics, philosophy, nor religion has furnished the clue; and at length, laying aside its alchemy, has wisely limited its bounty to aiding and stimulating the efficacy of recognised private associations. On the agency of these we must therefore chiefly depend. And impelled by this conviction, the originators of the institutions to which our attention will be now directed, the Ragged and Industrial Schools, exploring a yet remaining

chasm in the scheme of national education, sought and educated, in the loathsome slums and alleys of the metropolis, a numerous class of children who shunned existing schools as incompatible with their idle, mendicant, and thieving habits, or with the authority and example of depraved parents, or else were debarred from those seminaries by poverty and raggedness.

We may forgive, though we regret, the somewhat precipitate zeal which led the first generous missionaries of this great work to expose themselves to the filth and effluvia of unventilated rooms, utterly unsuited to the purposes of schooling. But we cannot forget that to these obscure but devoted individuals we owe the Ragged Schools, now acknowledged as an important link in the chain of public education; whilst to Scottish energy and skill we are indebted in no small degree for the well-merited popularity of Industrial Schools. And lastly, the Reformatory School for the reclamation of juvenile delinquents has proved the *vexata questio* of public conferences, and another rallying-point of the Howards, the Frys, and the Buxtons of the passing generation.

As, consequently, the Ragged cause runs less risk of undue favouritism, being no longer the youngest-born and pet offspring of national philanthropy, we may the more safely invite public attention to the growing results of its experience; and for this purpose select a single field of its operations, as affording a fitting test of its merits and defects, a fair criterion of the truth of the commendation or of the censure which has been lavished on the system. An analysis of the five published reports of the 'Society for establishing Educational and Industrial Ragged Schools in Bristol and its Vicinity' to the end of the year 1851, and subsequent information respecting its proceedings during the year 1852, will supply what is wanting. No population could, perhaps, be better adapted to the trial of the system than that of Bristol,—at once manufacturing, commercial, and maritime,—professing every species of Christian creed, and proverbially susceptible of political excitement; whilst it is exposed, by indiscriminate almsgiving, too generally practised by the

numerous and ever-changing visitors of its well-known suburbs of Clifton, to the curse of mendicity, the bane of every effort to ameliorate the condition of the lower classes; an evil happily mitigated of late in Bristol, as in many other places, by the institution of a Mendicity Society.

The movement to which we refer originated with members of the Church of England, a single Ragged School having been previously established in Bristol by the Unitarians. The superintending committee consists exclusively of laymen, who, as well as all officers, schoolmasters and mistresses, must be members of the Church of England. The immediate management of each school, subject to the direction of the superintending committee and the Society's general regulations, is intrusted to a local committee, consisting as far as possible of inhabitants of the parish in which the school is situated, of which the clergy of the parish are members, and the incumbent is chairman *ex officio*. The incumbent is invited to offer any suggestions in reference to books, prayers, and hymns, previous to their being used in the school, as well as to superintend the religious instruction of the scholars. The Society schools thus extend the ramifications of our parochial system, and contribute in no small degree to nourish and invigorate the healthful stock on which they have been ingrafted.

Although the limitation of the right of teaching to members of the Church of England may occasionally deprive the Society of the assistance of pious and able dissenters, it has, on the other hand, secured a great degree of unity of proceeding, uniformity of teaching, and exemption from erroneous doctrines and sectarian tendencies. In deference to the conscientious scruples of dissenters, the Church Catechism is not taught in the schools if objected to by the parents or guardians of the children: but the instances of its having been refused are so extremely rare as scarcely to deserve notice; whilst there have not been wanting proofs of the liberal and grateful feeling of dissenters towards the Society. One of their preachers strongly recommended its schools from his pulpit. The Unitarians supplied the Committee with the results of

their earlier experience ; and a dissenting layman closed a ragged school he had established, on the opening of one of the Society's schools. The danger of what is called *unsectarian* teaching—a designation, by the by, scarcely more intelligible than those samples of now obsolete terminology already referred to as obviated by the Society's regulation—is, in these days especially, by no means to be underrated. An instance occurred of a talented amateur teacher in a school not in connexion with the Church of England, consenting, on the recommendation of the head-master, to take charge of one of the Society's schools ; but, on being asked whether he was a member of the Church of England, professing himself a Unitarian, whilst expressing his readiness to impart to his scholars any system of religious instruction which the committee might approve, if allowed a fortnight to make himself master of it. The teacher of a deservedly celebrated ragged school in London, of the Independent denomination, claimed for his school the merit of being wholly *unsectarian*. Being questioned whether he accommodated his teaching to Unitarians, he replied in the negative, inasmuch as they deny our Saviour's divinity : nor could he make any concession to Roman Catholics ; but in regard to Quakers he felt no difficulty, though reminded of their rejection of the sacraments, as he did not consider the sacraments essential. Such examples may be adduced in proof of the reasonableness of the restriction adopted by the Society.

The five parishes in which the schools have been established, have been selected on account of the destitute or depraved condition of the population. The first was St. George's, Brandon-hill, extending to the docks ; a district swarming with children, many of whom obtain their livelihood by selling bits of iron and other fragments of property gathered from the river's bed ; by begging, and by pilfering in the dust-yards, and other depredations, whilst the vessels afford, if necessary, a refuge from the police ; as it is the no uncommon practice of these miscreants,—

A wild amphibious race,
With sullen woe display'd in every face,

to ensconce themselves snugly in the hold till fairly out at

sea, when the master finds himself obliged to maintain, clothe, and employ them. In one instance, four boys of this description, of whom two had been admitted to the St. George's Ragged School, thus absconded from their parents.

2. St. Philip's and St. Jacob's is the most populous parish in Bristol, and notwithstanding its subdivision into districts and the erection of churches, the worst provided with pastoral superintendence and schools. It was formerly the residence of several wealthy individuals, all of whom have removed to the neighbourhood of Bristol, whilst their mansions, indicating the wealth and taste of the merchant princes of their ancient city, have been converted into offices or storehouses, or else occupied by poor and even destitute families.

3. Temple, adjacent to the railway terminus, distinguished by the remarkable sloping tower of its fine church—a district notorious as furnishing double the contingent of any other of the Bristol parishes to the gaol. The minister of Temple stated, in his address at the first of the Society's meetings, that out of a population of nearly 7000, nine-tenths were of the lower class, and might be correctly denominated "the destitute;" that out of 1561 families who were visited consecutively during the previous summer, 779 deliberately avowed that they were of no religious denomination; that they seldom, if ever, attended any place of worship; and that the majority were unable to read.

4. St. Michael's, containing in its lower district a population, the depraved condition of which may be inferred from the declaration made to the mayor of Bristol sometime ago by one of the metropolitan detective force, whose services had been required on occasion of a murder, that, well as he knew London, he had never seen a worse neighbourhood.

5. Trinity St. Philip's. The returns of this parish and of St. Jude's contiguous to it, the two districts from which the school is supplied, attest the uncommon profligacy of the inhabitants. The destitute condition and ignorance of the children originally in its lists, may be inferred from the following statement:—Of 245 boys and girls, seventy-six were fatherless, fifty motherless and fourteen orphans, and

of 121 girls above eight years of age and infants only eight could read, none could write, and ninety-three were ignorant of their letters.

It was resolved at the outset of the Society's proceedings, that no school should be opened, unless provided with a suitable school-house affording facilities for warming and ventilation. And in each parish but one, distinct apartments under the same roof admit of the separation of the infants from the older children. The schools are opened for girls above eight years of age, and for infants, in the morning and afternoon, and in the evening for boys above eight years of age. The painful experience afforded by the boys' schools—the discovery that some of the boys were starving from want of employment and passing the day in idleness, mendicity, and criminal pursuits—led to the institution of an Industrial school, to which any boy might be daily admitted on producing a certificate of attendance at one of the Society's schools on the preceding evening. In this establishment, located in a spacious building lately used as a union workhouse, supplying rooms for working and dining, &c. &c., as well as a dormitory for houseless boys, and apartments for the superintendent and his assistant, about 50 boys are employed during two-thirds of the day on oakum-picking, fabricating seine* and other nets, and shoemaking, and receive during the remaining third, education additional to that which they partake of in the evening Ragged School. The number of houseless boys averages six to eight. And recently a girl's home, for the boarding and education of any absolutely destitute girl in the Society's schools has been opened at Clifton, under the superintendence of a committee of ladies. The best possible results have proved the usefulness of the industrial department of the Society's operations, as will appear from the following statistics. The effect of the substitution of orderly and industrial habits for the previous idle and undisciplined courses of many of the boys was speedily and remarkably visible in their conduct in the evening schools.

The whole number of children on the Society's list in

* This branch of industry has lately proved less successful.

1852, was 1167: the number in average daily attendance during the year, including the summer months, in which it has been found necessary in some towns, though not in Bristol, to close the Ragged Schools, 763.

At the risk of being deemed needlessly minute, we will briefly trace out in some detail, the working of the Society's schools, as proved by the collective testimony of the parochial clergy, of the honorary secretaries, and of masters and mistresses of the schools recorded in the reports; more especially as, on the points adverted to, the system of Ragged Schools has been unjustly assailed.

As to the preliminary requisite of *order*, it has not been secured, more particularly in the boys' schools, without great difficulty, as invariably on their being first assembled, and usually for some weeks afterwards, they exhibited the turbulence to be expected from their previous habits. Firmness, patience, and discretion in the masters, assisted occasionally by the honorary secretaries and members of the Committee, have invariably prevailed, notwithstanding temporary failure, arising in one instance from undue indulgence on the part of the master, and in two other instances from excessive severity, which almost closed the schools. And the Society's schools will now be found as well ordered as those of the National Society; whilst the opening of a new school can alone bring fully to the recollection of those who were present on previous similar occasions the uproar and confusion they had witnessed.

It has been alleged that the managers of Ragged Schools have been accused of having kept the children in rags, with a view to perpetuate the picturesqueness of the exhibition, and the peculiar 'charm of the enterprise.' Now, in Bristol, and it is the case, we believe, generally, the aim of the managers is to divest the children as speedily as possible of their rags. Ladies' Committees have superintended the instruction of the girls in knitting and needlework, in mending or making their own clothes: whilst the boys in the Industrial School are supplied periodically, according to their deserts, with various articles of dress, and others in the schools, when much in need. The disappointment of

gone home, he would fetch these articles if the master would take them back. The master, of course, assented, and after giving the boy suitable advice, returned the stolen property to the party from whom it had been taken. * * *

—, a boy of Temple parish, who had been in prison eight times, and had been gradually warned to better habits, declared that he now felt happy for the first time in his life, as, whilst pursuing his former course, he had never gone to bed without terror of arrest before the morning. The police joke him good-humouredly on his exchange of prison for school. * * *

Several parents have expressed their gratitude, and it is a frequent sight, inside the door, to see the parents on their way looking in, and evincing great pleasure at their children being so cared-for and so happy. One woman, a Dissenter, living in the neighbourhood, told the writer, that the place was not like the same since the establishment of the school. Another person said, that the children used to be quite a pest, but now they live in comparative peace. * * *

In very many instances the parents have expressed themselves very grateful for all that has been done for their children. Several of the boys' mothers told me that their sons' being admitted to the Industrial and evening schools had been productive of much comfort to themselves and been the means of saving the boys from ruin. The inhabitants in the neighbourhood are also well-pleased. Before the school was opened, they say, they always feared the night setting in, as the boys were so troublesome, breaking their windows, and doing them much other damage; now they rest in peace, and the streets are comparatively quiet. * * *

I am anxious, says the Incumbent of Trinity St. Philip's, to avoid exaggeration, and speaking of results, however sanguine I may personally be; but I may observe that several persons near the school have remarked to me how much more quietly the boys and girls conduct themselves since the school began. The children attend my church, and I never saw better conduct or more attentive listeners among my young people. This shows that, at least, the foundation is good; and we can only hope God will make this instrumentality effectual in reforming the conduct and saving the souls of many among the poor godless and improvident population, which crowd the neighbouring streets and alleys of the adjoining district and mine.

In reference to the apprehension lest the Ragged Schools would diminish the attendance at the national and other schools in which education is paid for, the following remarks occur in the Society's fourth report:—

An impression has prevailed that free education is pernicious inasmuch as it is supposed that all children can pay the weekly sum required by the National Schools. It may be traced in

part, to the successful result of the experiment tried at King's Somborne, by the present Dean of Hereford, Dr. Dawes, when incumbent of that parish. But any inference from the successful operation of a principle in a small rural district in which the powerful influence of an incumbent, eminently skilled and unweariedly energetic in the maintenance and improvement of a system of instruction, was, together with that of his lady, brought to bear on a scanty though very poor population, is totally inapplicable to the population of a large city, to the duration of which, the pastoral and moral superintendence is inadequate. It has been invariably found by the clergy and their lay coadjutors, most conversant with the social condition of large towns, that there is a class of children who, whether from the destitution, vice, or crime of their parents, cannot be drawn to the National Schools. Such has been the experience of the incumbent of a large parish in Birmingham, who, having, during seven years exerted his utmost efforts in behalf of a national school, which he had placed in the poorest locality, for the express purpose of attracting its inhabitants, has at length found it necessary to establish Ragged and Industrial Schools to supply the exigency. And similar is the testimony of an incumbent of one of the Bristol parishes, who has been already mentioned, as having made the first application to the committee for the Ragged School—the more valuable, inasmuch as the Hannah More School, in his parish, on the national system, had been brought, under his able management, to a degree of perfection, which had elicited the strongest commendation of the Government Inspector.

If the influence of a free system of education, under the restrictions adopted by your committee, be inferred from the indisputable facts elicited by their inquiries, there is no doubt that it has benefited rather than injured the National Schools, and it is probable that the advantages thus realized will be increased rather than diminished, and the result is such as a considerate and candid estimate of the inducements likely to operate on the minds of those who support as well as of those who receive education, would suggest.

The just expectation of the committee has been fully realized. The invariable result of the Ragged Schools has been an increase in the attendance in the national and other paying schools, besides the formation of new ones. In two instances the improvement has arisen from the substitution of a competent for an incompetent schoolmistress, traceable in no small degree to the salutary competition of the Ragged Schools. A strong representation was made to the committee, by the directors of a National School in the parish in which their school had been opened, in consequence of the falling off of the numbers of the scholars, on the sup-

position that they had been drawn away by the popularity of the Ragged School. It appeared on a careful inquiry respecting the destitution of the children attending this school, that in consequence of the removal of the curate who had previously undertaken this task, several children had found their way into it capable of paying for their education. They were all dismissed, and at the same time earnestly entreated to attend the National Schools of the parishes to which they belonged, in the confines of which, three in number, the Ragged Schools stood, but without success as to one of these schools, none of the children being willing to go to it. The mistress was found to be unfit for her post; a competent one was provided, and the school recovered its popularity.

Another familiar objection to Ragged Schools, on the score of the supposed contamination of the better sort of scholars by their admixture with children of depraved character, derived much notoriety from the columns of the *Morning Chronicle*. If pushed to its legitimate consequences, it would go far to impeach every sort of public education. Let us again avail ourselves of experience, as recorded in the Bristol reports. The fact adverted to in the following passage, of the school becoming an asylum from other and demoralizing places of meeting, is corroborated by the reason assigned by the boys of St. Philip's Ragged School, for desiring the opening of the Sunday School in the evening, as already mentioned—viz., that as their appearance, being associated in the apprehensions of the beadle with disorderly conduct, as they were not accompanied by a master, would ensure their exclusion from the church, they had no alternative whilst the school was closed but to roam the streets.

The association of better disposed boys in the Ragged School with others of depraved habits, has been much dwelt upon, as leading, it is asserted, to the propagation of vice and crime. This supposition implies, that the boys who attend the Ragged Schools, have no other opportunities of meeting, whereas they constantly congregate together in the streets, on the quays, and at the shows, which offer enticing incentives to gambling and thieving, and lead to every species of depravity, besides other places of criminal resort. Now the employment and restraint of the schools counteract the tendency of such assemblages. Even were

the instructions of the schools imperfect and little influential, they would prevent the children availing themselves of greater facilities of mutual contamination and confederation. But unless the testimony which would necessarily be resorted to, in investigating the operation of causes affecting the social condition of the people, such as that which has been already adduced, should be deemed unavailing, and of its value as founded in a practical knowledge of the details on which it rests can any doubt be entertained, the Committee are convinced that the subscribers, and, it is hoped, the public in general, will concur with them in deducing an inference very favourable to the working of the system, as tending to impart a large amount of social, moral, and religious improvement, &c., to counteract the poison which widely and deeply infects the population of our larger cities.

It is true, as yet, the effect of the Ragged Schools in diminishing the amount of juvenile delinquency cannot be exactly ascertained, as the statistics of crime are affected by many causes uncontrolled by their operation.

* * * * *

The conclusion which the Committee will deduce from this statement is that, so far from relaxing, they ought, in hopeful reliance on the continuance of the Divine blessing, to grapple more zealously and perseveringly with an acknowledged enormous evil, by means the utility of which has been sufficiently tested. Whence this large amount of juvenile delinquency? It springs chiefly from the training, the example, the direct encouragement, and, in many instances, the compulsion of parents, employing their children as the instruments of providing the means of their own vicious and criminal gratification. Assuredly, the inference from this awful fact is, not that Ragged Schools should be now suppressed, but that they should have been long ago established; that it is precisely because the destitute children of former generations were neglected, that they have matured in wickedness, and have become the corrupters instead of the guardians of their descendants: that reason, humanity, and Christianity call upon us to retrieve, rather than imitate the remissness of our forefathers, lest we transmit to posterity that social misery which we have received as a just and fearful national inheritance.

There may be scope for other agency than that of National or Ragged schools for reclaiming the votaries of crime. But still its operation should be kept distinct. Convicts should not be intermingled, whilst undergoing punishment, with other children in the same schools. A contrary opinion, worthy of great respect, in reference to the quarter whence it comes, has been expressed by some of the able conductors of the *Aberdeen Industrial schools*, grounded on the observation that children are

sent readily to schools from which children who have been in prison are not excluded. True; but a child who has recovered its liberty can no longer be regarded in the same light as a convict undergoing sentence. There is every reason to believe that the parents would strongly object to their children participating in education designed as penal or compulsory, in lieu of punishment its equivalent. And assuredly this feeling should be cherished. The criminal should be set apart: nor should the salutary dread of the consequences of crime be impaired.

Considering the large amount of good accomplished by the present system of instruction, paid for as well as free, ought we not to avail ourselves of all means and appliances for enlarging its usefulness? The extension of government inspection to Ragged Schools, for which the British Society has memorialized the Privy Council of Education, would tend greatly to improve both teachers and scholars, and might be effected by a slight increase of the educational staff, coupled with some modification of the stated requirements, in compliance with the necessarily more limited attendance of the children. There is besides, in all large towns, a vast machinery under the direction of clergy and laity, calculated, as it has been found, to draw forth the Ragged Schools into more active operation: district visiting societies, Scripture readers, mendicity and other institutions. And surely it must be acknowledged that the removal of obstacles to their effectual working is the bounden duty of the public. And none is more formidable, more baneful, or more effectual in thwarting and counteracting every reformatory scheme than the practice already alluded to of indiscriminate almsgiving, in defence of which no admissible plea has been brought forward. It is maintained by a combination of motives—amiable weakness yielding to the unregulated impulse of unthinking compassion, selfish and timid compliance with troublesome importunity, or else indolent disregard or reckless defiance of notorious consequences. The direct encouragement it affords to idleness, ignorance, drunkenness, profligacy, and every species of crime, besides the cruelty to children by exposure in order to excite pity, or compulsory training in bad habits spread-

ing far and wide the ravages of its pernicious influence, has been already manifested by the reports of mendicity societies and of the police. And such evil—nay, the physical wretchedness alone resulting from it—is incalculably greater than any hardship which may possibly arise from withholding relief from a deserving object, whose case cannot be immediately inquired into; such instances, it must be observed, being of the rarest occurrence, under our system of poor-law relief. Examples of children being sent to the Bristol Ragged Schools, because the Mendicity Society had deprived them of their previous employment of begging, indicate what might yet be achieved would the public deal rationally with beggars. The press has happily taken up the subject, and some powerful leading articles in the *Times* have contributed to enlighten the public mind on one of the most crying of our national grievances. We anticipate the gradual triumph of irresistible truth in this, as it has prevailed in other instances of popular delusion. And we are convinced that whenever it occurs, we shall perceive a large accession to our Ragged Schools, as well as to other seminaries of moral and religious instruction.

The candid reader, in estimating the results of the Bristol Ragged and Industrial Schools, must bear in mind that whatever advantages these institutions may have derived from the superintendence of the clergy, the support of magistrates and police, and from individual exertions, as well as from the aid of Scripture readers, and other auxiliaries, the extension as well as efficiency of the system might be materially increased by the application or ampler development of the means already referred to. What has been accomplished, though imperfectly, at Bristol, as in other towns and cities, cannot be overlooked. And it may be fairly concluded that any national scheme of instruction, under whatever sanction it may be promulgated, must be signally defective, which does not directly or indirectly promote a system of free and industrial education for the destitute.*

* The Government Inspectors have recently visited the Society's schools.

A FEW OBSERVATIONS ON THE PRINCIPLES OF SOCIAL REFORM.

BY G. BELL, M.D.,

EDINBURGH.

CHALMERS once expressed himself in words like these:—
'I would like to see a king upon the throne, not like an unsupported may-pole among a level population, but a king surrounded by a noble aristocracy and gradations below them, shelving downwards to the lowest basis of the people.' He thus compared society in Britain to a cone.

Why do the pyramids not fall? One reason is, that they are fashioned on the model of the cone, which is the most stable of all figures. But something besides their architecture determines the persistence of the pyramids. They are built of good materials throughout; these materials are bound together by a well-tempered cement; and, moreover, they rest upon a solid foundation. If such were the character of the living cone referred to, it would be equally persistent; it would mature and not decay with time; nothing could make it fall. But such is not the character of the living pyramid; there are excrescences upon it, and there are crevices in it; here, repletion—there, starvation; we hear a discord of singing and sighing, laughing and lamenting; in a word, there is something unsound in the materials of which society is composed.

What is it that is wrong? This question has been the theme of much speculation, and of laborious inquiry. The imperfection has been declared to be in this part and in that part, and specifics without end have been recommended for its cure. It is, no doubt, of prime moment that the site of the imperfection or unsoundness should be *discovered*; but this knowledge will avail little, if we fail

to discover in what the unsoundness consists; for, unless we know this, we cannot think intelligently about a cure.

In studying *any* question connected with the condition of the people, it is of the prime importance to keep this fact in *active* remembrance—to wit, that society, although composed of parts, is, in reality, a unity; and in our reasonings, we must have regard to the major good, being certain that the major always includes the minor. Thus, it is impossible to conceive of anything that is calculated to do a *real* good to the upper grades of society, that is not calculated, more or less directly, to benefit the common people—and *vice versâ*. The vapour that condenses upon the mountain-top, trickles down in limpid drops that rival the diamond for lustre; the mist that capped the Grampians is found in the form of musical dancing rills upon their sides, and at length it springs into the glens, to fertilize and gladden them. Has virtue settled among the upper classes?—straightway there is the descent of a pure humanity upon the lower classes, and we do not hear the question asked, ‘Who is my neighbour?’ Again, has education enlightened, and gospel ministration chastened the common people?—immediately a sense of buoyancy is experienced throughout society. The base of the pyramid being raised, the whole edifice is elevated.

The relations of society cannot be too steadily kept in view. The more the subject is considered, the more clearly do we see that, *in effect*, there can be no such thing as class-legislation; for we find that it is absolutely impossible to meddle with one class, in any way, without interfering with the whole. It is a very serious business, therefore, to meddle with the people, high or low; and unless what is done is in itself *good*, or, in other words, consistent with or required by the laws ordained to regulate intelligent responsible beings, mischief, *evil*, must, of necessity, result. If, on the other hand, what these laws dictate be not performed, evil must equally ensue.

In urging the claims, then, of the lowest classes on the active enlightened humanity of those who are above them, the argument *must be* understood as an advocacy of the

claims of society at large to be relieved of the removable unsoundness that is in it.

When we consider the subject of Social Reform, or the duty we owe to ourselves and others, two things should be kept in view,—first, that nothing that is inconsistent with, or at variance with, revealed truth, is true; and second, that everything inculcated, either directly or indirectly, by this truth, is true. These propositions are truisms; and it follows from them, that the actions dictated by the principles of truth must be wise actions, for wisdom is the exercise of truth.

Take an example:—A good man gives a good tone to his family or household. The high pleasures of his mind are participated in by all. The light of his countenance brightens every face, and is reflected back again upon his own. There is an unflinching radiance, there is a perpetual mellow jubilee in the family; and this is the testimony sentient, intelligent nature bears to the gladdening power of truth. Neighbourhoods are composed of families; and I have often observed that neighbourhoods presided over, so to speak, by families like that to which I have referred, are neighbourhoods in which the social condition of the people is, to say the least, very much above par. To one man the good tone that pervades a whole district may often be traced. By tone, I mean that which is the subject of perception—the healthy aspect—the happy expression—the intellectuality—the moral conduct of the people. The man is a good landlord, and the condition of the people is the proof. There is a mighty difference between being a good man, and being *deemed* a good man. I have heard a man called a good landlord, because he ‘let’ his land cheap, or, in other words, below its value; and this deliverance was accompanied by a mass of false economics and mock-morality about ‘live and let live.’ But the action on account of which the man was called good, was not in itself a good action, but the reverse. It was bad in principle; for on the one hand it was unjust towards the landlord, and on the other, it tempted the *tenant to indolence*. ‘Idleness is the master-piece of the

devil.' To 'under-let' is, in effect, to make a man indolent, and is an indirect disavowal of the Scripture dictum—if a man does not labour, neither shall he eat. The principle of justice is beautifully consistent with the law that should regulate rent—even that law which repudiates extortion, and ignores everything that would tempt to indolence of mind or slackness of hand. I have thus endeavoured, in few words, to illustrate a general principle which ought to be the basis of our thought when considering the great subject of Social Reform—to wit, that what we do should at least be consistent with revealed truth. The laws of nature harmonize with this truth. I took my illustration from the country, where everything is free—where the winds are free—where the water is free—where the sun's rays are free—where man is at large. Contrast this with our cities. What do we find in our cities? We find three things at least.

First. We find the law in virtue of which man is a gregarious animal caricatured, mocked, outraged. Oh, how it is outraged.

Second. We find the law in virtue of which man lives outraged. The law retaliates, and he dies. The mortality in our cities is dreadful.

Third. We find the law in virtue of which man is a responsible being outraged. The ignorance and the wickedness in our cities is excessive, it is terrible. The sum of the results of these three infamous outrages upon intelligent nature is moral depravity and physical deprivation. These two, as a rule, always go together, and almost always stand to each other in the relation of cause and effect.

Without the principle to which I have referred to guide us, it would be impossible even to imagine the amelioration of the condition of the vast population in our cities, but with this principle to light us, we *can* do more than imagine about, we can *understand* the great subject of social reform. Genius had it in her hand and propounded wisdom thereanent. Chalmers had it in his gripe, and what he said and did were true and wise. All truly reformatory details are radii of the circle in which he expatiated, and converge

towards the centre whence he started. I used the term *truly reformatory*, because there are many things that are called reformatory which in reality are not so, and which prove themselves not to be so. On the other hand, there are true reforms, the full meaning and value of which cannot be appreciated by simple inspection. For example, sanitary reform is not what it appears to be as seen by the light shed thereon by municipal discussions. This light is very feeble, and moreover, it is refracted light. The refracting lens is a financial one. The yellow ray only impinges on the object, and a true impression of it is not conveyed to the mind. Money and man are balanced against each other, and man is made to kick the beam. Sanitary reform implies something that a scavenger cannot do, and that a 'draining committee' cannot tell him how to do. Sanitary reform is neither within the reach of scavengers nor their masters. Exposed to the bright unrefracted light of the sun, it is seen to be a high physiological question, a question involving the never to be forgotten truth that mind and body are so intimately and peculiarly associated, that the well-being of the one is essential to the integrity of the other. It is a law of nature, that if the one is injured the other must suffer, our Maker has thus ordained, and we cannot help it. The true sanitary reformer has regard as well to the mind as to the body; he is an educator, and all that this implies, as well as a drainer, ventilator, and so forth.

Nature vindicates her laws, and in doing so, gives us emphatic lessons. What is an epidemic? It is neither more nor less than this, Nature doing what in virtue of her own unchanging and unchangeable constitution, it is necessary for her to do. Men are not constituted like bees, neither have they the nature of swine. When men hive like bees and wallow like swine, Nature interposes; she reduces their number, she clears away what is an offence to her. That's the meaning of an epidemic. I neither wonder at nor complain of typhus, it is the necessary effect of a specific reasonable cause; but I do wonder at men *permitting* the cause or causes to exist. Again, it is a

mistake to think that what are commonly included in the list of requirements, the sum of which is called sanitary reform, it is a mistake, I say, to think that these exhaust the subject. A very grave question remains behind, to wit, what originated and perpetuates what we recognise to be the *immediate* causes of the evils to be remedied? Look at one item in the account—look at the plethora under which our towns are panting. What is the meaning of it? Are we to look for the reason in the town or out of it; in men or in their relations to their fellow-men? Why are these Irish in London? * I have asked these questions, because I often hear it said and maintained, that if there were more houses in our cities there would be less crowding. Such is not the fact, increase of houses would only determine increase of influx into London. You ask why, I ask, what is it that makes a man a beggar?

Here we come in contact with the subject of pauperism, and perceive that it must be kept in view by the genuine sanitary reformer. There is a mighty difference between a poor man and what is technically called a pauper. True nobility, high intelligence, glorious manhood may be, and often are, associated with poverty; but baseness is the characteristic of the pauper, properly so called. To what extent are pauperism and physical capacity combined in Britain? The want that makes paupers, is the want of *good* stimulus to the WILL. The will has not the stimulus of a sound morale, nor the guidance of an educated intellect. Educational want is staring at us out of the windows of the union workhouse, it is staring at us through the gratings of the prison, it is cursing us everywhere.

If society, although composed of parts, is a unity, so is social reform, although composed of parts, a unity, and we must see to it that all the intended reforms are true growths from the primary radical or seed of truth.

* Irish landlords are too much blamed for Irish misery. 'Absenteeism' is certainly very deleterious to the population, but the gross ignorance, dark superstition, and degrading moral slavery in which this people is held, is reason enough for their apathy, their *squalor*, and their misery.

The people are in the wilderness—where is the manna? If there were manna, would they gather and eat it? This is a very grave question. The children of the lowest classes will not voluntarily go to school for the same reason that the children of the middle and upper classes will not voluntarily go to school. These latter go to school because they are sent, and they remain at it because they are obliged to do so. Now assuming that education were provided for all the children for whom there is at present no such provision, the question is, would they take it? The natural compulsator (parental authority), is in their case wanting. A substitute therefore must be found, the children must be provided with educational guardians, to act in this matter in *loco parentis*. This is a State affair, and here I leave it. It is competent, however, for me to say, that if such provision were made, if education were provided, a sound Bible education, and a guardianship instituted that would secure its reception, this would not supersede, it would only intensify the necessity that exists for a profound reform, even that reform that is dictated by the known laws of nature. These laws are the laws of God. If one of them is disregarded, the whole are broken—the symmetry of the arrangement is disfigured—the constitution of nature is vitiated—and man suffers body and mind.

What are these laws? One of them is the law in virtue of which life and health are maintained. As a rule, there must be a *corpus sanum* in order to a *mens sana*, and *vice versa*. God has made provision for the observance of this law; he has provided atmosphere or breath for every living thing. He has ordained that a certain supply of *fresh* air is essential to the well-being of man, and this arrangement cannot be disturbed without evil, complicated evil, resulting. Science explains not the meaning of the law, but the action of that which has been provided in order to the observance of the law. Science shows the action of air on the living creature. In order to show this, she must exhibit what results from the want or deficiency of air, and this knowledge is attained by the double method of positive and *negative inquiry*.

The grand result of this research is, that in order to the due performance of the vital function of respiration, the supply of fresh (unused) air for an adult should be in the ratio of 216 cubic feet every hour (Liebig). A twofold mischief is done if the supply is deficient; first, the body does not receive that (oxygen) which it should receive, in order to its well-being; and, second, it is prevented from getting quit of that (carbonic acid) which it cannot with impunity retain. The mind suffers with the body—the mental energy is weakened—the elevating sentiments fade and droop—the whole man is depressed, and the end of the drama is tragic.

The depravity and wretchedness which characterize the lowest classes are *effects*, the only remedy for which is the restriction of their causes. Let us study these causes then, and go forward to destroy them. *Sublata causa tollitur effectus*, is not, perhaps, philosophically and entirely accurate; nevertheless, *sublata causa* is the best remedy for our social evils. What does the phrase mean? It means more than it expresses, for it means all that can be properly answered to the question—how? The general answer to this question is—do what you *know* nature requires should be done. In caring for the body, do not neglect the mind. Remember the intimacy of the relationship that exists between the two great parts that constitute man, and when you give him the light of the sun and the sweet breath of heaven, send, oh, send him the light of knowledge and the glad message of salvation.

EDUCATION AS IT IS, AND AS IT OUGHT TO BE.

BY THE REV. T. BEAMES, M.A.,

AUTHOR OF 'BOOKERIES OF LONDON.'

• TO a thinking man the condition of the working classes is a subject, not merely of interest, but alarm. It has been shown that the proportion of criminals to the honest and industrious classes is increasing; that though our laws are infinitely milder than they were, even thirty years ago, the number of convictions is larger. Combined with these unfavourable symptoms, there is a recklessness about even the untainted, which throws many hindrances in the way of their reformation, which renders it so difficult to better their condition. You prove to them by figures that a certain plan would effect a great saving, that it only requires a certain amount of self-denial and reflection, and its good effects will speedily follow, and will be lasting. They either deny it without the shadow of a reason, or, admitting the justice of the arguments by which it is supported, refuse to adopt it. Mr. Mayhew gives an instance of this in *London Labour and the London Poor*. Costermongers, it is well known, expose their goods for sale on wheelbarrows: for the hire of these they pay most exorbitantly. 'The hire of a barrow,' says Mr. Mayhew, 'is three-pence a day, or one shilling a week for the six winter months; and fourpence a day, or one shilling and sixpence a week for the six summer months. Some are to be had rather lower in the summer, but never for less than fourpence, sometimes for not less than sixpence on a Saturday, when not unfrequently every barrow in London is hired. I am informed that 5000 hired barrows are now in the hands of the London costermongers,

at an average rental of three pounds five shillings each, or 16,250*l.* a year. One man lets out 120 yearly, at a return (dropping the five shillings), of 360*l.*, *while the cost of a good barrow, new, is two pounds twelve shillings; and in the autumn and winter they may be bought new, or as good as new, at thirty shillings each; so that, reckoning each to cost this barrow-letter two pounds, he receives 360*l.*, rent or interest, exactly 150*l.* per cent. per annum, for property which is still as good for the ensuing year's business as the past.'*

Now, clearly there is no ground of suspicion which could attach to the motives of one who would teach these people a little common sense and simple arithmetic on this matter. Yet would the Mentor be listened to for a moment? We were speaking to a respectable tailor, a German, about the habits of his workmen, and the cause of their distress in the winter months; for it is well known that during this period hosts of tailors and shoemakers live by pawning clothes, furniture, and whatever they can do without; they run into debt wherever they can, and the spring fin is them heavily burdened, though they manage, by what is called a glut of work, to pay up the deficiencies of the winter, and get their goods out of pawn. Our informant assured us that during the 'season' the large bodies of men employed by him earned good wages—as much as from two to three pounds a week each in some cases. During that period they eat five or six meals a day. Their wives and children are continually coming in with bread, meat, and beer for them; and they who work at home live still more extravagantly.

In a not very large street in St. James's parish are eight public-houses; to a population of 35,000 there are 165 licensed houses. These places must be somehow supported, for their frequenters are chiefly members of the working classes. These institutions (*parce precor*) thrive, and are generally full; too frequently you meet drunken men in the neighbourhood of them. There must be money forthcoming to meet all this, and yet public-houses are planted thickest in the lowest districts.

Men seem to luxuriate when they have money, and starve when it falls short.

There are instances of recklessness in the middle and higher classes; but how very few in comparison with those of working men. It may be said that sense of responsibility, fear of public opinion, rank, custom, may in some degree account for the difference. But is this enough? or even if it be, may not public opinion and sense of responsibility be brought to bear in some degree upon the masses? But how? Clearly by opening their eyes, training their minds, in a word—by education. Suppose, then, we look at what has been done of late in this great cause; how far it has been done wisely; in how much it is still wanting. In the year 1846, or thereabouts, the direction of the government was turned towards education, and a yearly grant of, we believe, 30,000*l.* was made in the first instance, though since increased, for the bettering of the education of the working classes. The funds set apart by government have been applied in several ways, of which the principal are grants towards the erection or improvement of school buildings. This is a most judicious expenditure of public money, because there are districts so poor that they could not, without some such aid, erect rooms for education or houses for the schoolmaster. Many country parishes do not contain a single resident above the condition of a tenant farmer; the landholders may, when asked, contribute something towards the building; but if not resident, they take very little interest in the matter; and as the writer found some years since, by painful experience, often refuse altogether; and the farmers are often hostile to the attempt. Sums of money, too, given in aid of subscriptions already raised, or likely to be forthcoming, if there be a prospect of ultimate success, are also well applied. Until late years, a clergyman wishing to build schools in his own parish, was very much tramelled; he might obtain a small grant from the National Society, but then he must accept the conditions as to teaching, books used, inspection, &c., which the Society chose to impose, and which might be supposed to vary according as particular cliques obtained the upper hand, or as party spirit shifted from one side to the other. Now, if new conditions are imposed or grants made, it is on the

authority of the Privy Council, which is watched with sufficient jealousy by a large party inimical to the system; and the decrees of which are liable to be questioned in both houses of parliament, even if its members were not, as they are, actuated by a most liberal temper.

They who recollect Church of England Schools ten or twelve years ago, will remember how very inadequate was the supply of books, and how very bad those books were, to wit, Davy's *History of England*, and others of the same kind. Instruction was never extended beyond the most elementary subjects, the maps were meagre, the grammars dry and unintelligible; and as to physical geography, or anything of the kind, it was not thought of. Now, an excellent set of books, used by the Irish Society and sold by Messrs. Groombridge, has been introduced; the range of studies has been very much extended thereby, and grants have been made, in some instances, of books themselves we believe, but chiefly towards lessening the expense of their purchase. They who recollect how heavy the item used to be for the buying of the most inferior books, will estimate the advantages presented under the new system. Again, grants are made in augmentation of the salaries of certificated schoolmasters or mistresses, whereby really able men and women, who have the *imprimatur* of the examiners, are engaged at a remunerative salary. Thus a better class of persons are rapidly rising up to fill these situations, even if the growing numbers of pupil teachers did not form a class out of which these might be selected. Under this head comes a most useful alteration. As public education has so much improved in character, so the masters trained under the old *regime* were found very incompetent for their situations. Many had grown old, and it was hopeless to expect that they would ever be fitted for the new system. The government now grant certain sums towards retiring pensions, where any local aid is forthcoming. Under the old or Madras system, as it was called, the monitorial plan was a prominent feature. The elder boys were placed at the head of the different classes, which they were expected to teach, at the expense of their own time,

and when so young themselves that they were more fitted to learn than to instruct. They were not stimulated by any adequate remuneration; they were not bigger, older, or stronger than those they taught. The result may be conceived. They lost ground, were destitute of authority, liable to intimidation, or, rather, to be beaten by the other boys out of school, in return for the punishment which had been inflicted during school hours at their recommendation. Now, the pupil teachers form a separate class, during their five years' probation. They soon outlive the connexions they formed in school, because their comrades leave, and they thus are the only boys above a certain age. They are paid yearly a sum varying, or rather increasing, year by year, from 10*l.* to 20*l.* When their term has expired, they are eligible—supposing them to have received their yearly certificates—for Queen's Scholarships, as they are termed. Concerning these distinctions, we have the following note in the Minutes of 1851:— 'It appeared further expedient to their lordships that the Lord President should authorize one or more of her Majesty's Inspectors, together with a principal of a normal school under inspection, to submit to his lordship from among the pupil teachers who have successfully terminated their apprenticeship, a certain number of those who, upon competition in a public examination, to be annually held by such inspectors and principals in each inspector's district, might be most proficient in their studies, and skilful in the art of teaching, and concerning whose character and zeal for the office of teachers the inspector of the district could give the most favourable reports. That the Committee of Council on Education, on comparison of the testimonials and examination-papers of these apprentices, should award, for as many as they might think fit, an exhibition of 20*l.* or 25*l.* to one of the normal schools under the inspection of her Majesty's Inspectors. That the pupil teachers to whom such exhibitions should be awarded, should be thenceforth denominated Queen's Scholars.'

Such, then, is the educational apparatus provided by government for the people of this kingdom. The benefits

of it pertain not to Church of England schools alone, but to the schools of Dissenters where application is made, provided that the conditions are complied with. Yet, although the system is admirable as far as it goes, it does not go far enough. In parishes where there are funds for the keeping up of the schools, the managers largely avail themselves of the advantages offered them. A very proper spirit of emulation is rising up, and clergy and masters are fully alive to the eclat of gaining pupil-teachers to their schools; the number of whom allowed to each particular school is proportioned to the numerical average of attendance on the part of the boys or girls instructed. But suppose a case where the clergyman is aged or indolent, where the population is ignorant, where (and this is too often the case) the stimulus must be applied, and the want suggested before it will be felt: these admirable arrangements would be neutralized even in town parishes where there was no lack of funds. Suppose a case where there is some unhappy feud between a clergyman and his parishioners—will not the schools feel the effects of this? In how many parishes is the real, if not nominal, superintendence of the school left to the clergyman? in many cases wisely, because he alone has leisure to attend to them; and if he thinks properly, he knows that it is part of his duty. But suppose the clergyman's particular opinions to come in the way of his accepting a grant from the Privy Council; suppose he will not allow the inspector to visit his schools; suppose a prejudice against education to exist, as it does in many town parishes even, and thus the hands of the clergyman are tied and his efforts thwarted; suppose an unhappy rivalry to exist between the Church and Dissenters in a particular parish, so that instead of having one good and efficient, they will have three or four ill-paid, ill-supported schools: all the efforts of the Privy Council will be futile.

We give all praise to Lord John Russell's government, under which these schemes were first carried out. We believe that had they not been thwarted, Ministers would have gone much further. All praise to them for going so far, when they had to ford their way through the obstacles which

have always impeded educational efforts. Yet we contend, in spite of this, that our system for training the rising generation is more imperfect and inadequate to its end than those pursued in France, Belgium, Switzerland, Austria, and Prussia.

We have seen that the plans of the Privy Council may be rejected, even in town parishes, where there is no lack of funds. But read the reports of the inspectors concerning country schools, and what are the results of their experience? That, through large country districts, there is scarcely a school worthy of the name; that the instruction given is of the most elementary kind, and even then given in a slovenly manner; that the schoolmaster is often some decayed tradesman, who, having shown his incapacity for conducting business, having evinced, perhaps, a total want of self-control, is selected for a situation which requires the greatest tact and moral restraint. 'The education of the working classes,' says one of the Inspectors, 'should to some extent be adapted to the position which they are to occupy in future life.'

'Regarded in this view, the district should be divided into dwellers in towns, fishermen, sailors, and agricultural labourers. In the schools at present established, no difference in the subjects taught is attempted, nor in the method of teaching, so as to conform the education of the people to their future life. All, with more or less success learn the same things, and are taught in the same manner, the branches seldom extending beyond simple reading and writing, ciphering, sometimes, as far as Proportion, but mostly confined to the four simple and compound rules; a little smattering of geography, grammar, and history of England, with here and there the very elements of vocal music, to which, however, must be added a general knowledge of Bible history and the Catechism, with certainly an increased understanding of its meaning.' Again, after enumerating three classes of schools in which there is much to hope, the same inspector states, 'A fourth class of school is that from which no conceivable advantage seems to be obtained; in which the master is ignorant and slovenly,

the school-room dirty and ill-found, the children ill-disciplined, unwashed, uncombed, with clothes unbrushed, and ill put on, slouching in person, uncleanly in habits, ungainly in figure, debased in character, degraded in circumstances. . . . I regret to add that this sort of school is sometimes conducted by men who, having no real qualifications, assume an extra-religious tone as a cloak to their deficiencies, and who deceive their well-meaning employers by professions which it is evident they have neither the power nor intention to fulfil. . . . The number of schools with inefficient and even with totally-incompetent instructors in this district, is very great; it is partly accounted for by the deficiency in numbers of duly qualified teachers, and partly by the very low salaries which are offered, and which would often hardly secure the services of a decently-skilled day labourer. Hence persons broken in health, character, or morals, of that class who, having attempted many things without success, at length decline to school-keeping as a last resource, are ultimately, for want of other applicants, forced, as it were, upon reluctant managers.' We need not, as we might easily do, multiply quotations on these points, but the remarks of this able inspector do not only belong to country schools—the schools of our workhouses are open to the same abuse; and for this reason, the election of schoolmaster is in the hands of the guardians, who in many cases select their own friends, or the sons of political partizans. In these parishes there is an undue jealousy of the interference of the clergyman, and thus even a hint from him regarding the qualifications of a candidate would injure the man's success. The writer recollects two instances within his own experience—one, where a journeyman baker, who had broken his leg, and thus was put *hors de combat*, was elected, whose notes on the most ordinary subjects were full of the grossest blunders in spelling and grammar; the other where the son of a political partizan was elected through the influence of a leading guardian, yet his conduct was so reckless, that he was forbidden to enter his father's house, whom he had nearly ruined; and who, if he was shrewd and decently educated, was yet, up to the period of his election, wanting in self-control.

To such cases as these the labours of the New Educational Board have not extended. Much, very much has been done, and great is the debt of gratitude the country owes to the Ministry of 1846. Doubtless too ministers are obliged to wait for the progress of popular opinion, without which they cannot hope to carry any measure through Parliament; doubtless they are thwarted to an incredible extent by the political opposition, the indifference, the fears, the prejudices of their opponents, and even of their friends. But still the destiny of the rising generation is a subject of the best grounded fears, the liveliest apprehension. Unless every Englishman, from very early age, is educated, you have no safeguard for the future. The dangerous classes are fast increasing—that is, thieves and prostitutes; the working men in large numbers are infidels—lecturers pervade the country, who cry down its religion and its government. Read the works of Holyoake, Reynolds, Cooper, and others—go to the gatherings at John-street, and other places—peruse the accounts given by these men of their provincial tours, get the report of the question as to the admission of infidel publications in the reading-room at Carlisle. On the other hand, listen to the labourers in agricultural districts, talking of the wise woman who charmed away the disease with which a cow was afflicted; recollect the outbreak in Kent in 1838, in which the *pseudo* Courtenay played such a memorable part, and people believed him to be a new Messiah; and will you not be convinced that every child who is born ought, within six years from his birth, to be put under training. That in fact a general system of education can alone meet the evil, and rescue us from the greatest danger. How the expenses are to be met, is a question which alarms the thinking mind. In each parish with a population of above 1000, there should be if not two schools, yet two different educational departments, the first in which a higher degree of education should be given, and which, because the parents of the children contributed their quota, should be nearly self-supporting. The lower department must be supported by rates levied on the parishioners; in many instances the workhouse-school would be thus superseded,

or if not so, the children of this department might be educated at the same time with those of the workhouse. Some such plan as this must be ultimately adopted. As to the question of the religious instruction to be given, this has been considered in a former paper; and to that reference must be made. We repeat it, the great drawback to the present system, is that its benefits are confined to comparatively few parishes; we are very thankful for it, imperfect as it is. Ministers have done their utmost; they might well have been deterred by lukewarmness and opposition; all praise to them that they have boldly faced the enemy. But we repeat it, till education be universal, the axe will never be laid to the root of vice and crime.

After all, the efficiency of a school will depend mainly on the character of the master; if he be a man of sober religious convictions and self-control, he will soon win the hearts of his scholars; if he be a man not merely of fair attainments, but of what is even more indispensable as it is more rare, talent for teaching, he will soon improve the character of the school. But from this time, no man should be allowed to conduct a school, who has not the *imprimatur* of the Board of Examiners appointed by the Government. We repeat it, the suspicion which might attach to a tribunal appointed by the church or by local boards cannot attach to a board appointed by the Ministers of the Crown, who have no professional prejudices, who are liable to continual interrogations, who do everything in the light of day, and who are, we are sorry to add, regarded still with jealousy and dislike by too many of the clergy.

A considerable amount of irritation has been expressed by the Committee of Schoolmasters, at the alteration of the clauses of 1847, especially that which enjoins 'That the management be invested in a committee, composed of the clergyman and a number of laymen;' but which provides that the clergyman should exercise no power independently of the corporate body. It may certainly be argued, that in a parish where the clergyman stands well with his parishioners, and thus obtains a great part of the means by which the school is supported—this will give him a moral power.

which, if he use it wisely, will be sufficient for all good purposes. But the late government decreed that, 'Should any difference arise between the clergyman and the teacher, on account of his or her unsound or defective teaching of the children, or on other *moral* or religious grounds, without any appeal but to the bishop, the clergyman may suspend the teacher pending such reference.' The schoolmasters in their protest say they view with indignation, &c., these provisions.

The answer seems to be this—If the school be a Church of England school, the clergyman may reasonably claim the superintendence of the religious part of the education, and it is to be hoped that public opinion, without any express minute on the subject, would sufficiently support him in checking any moral delinquency. It is to be regretted that the schoolmasters should have used the terms, 'they view with indignation,' because such a temper on either side embitters the question. Undoubtedly, if a general measure of education be ever carried out, an undue power placed in the hands of the clergy would go far to defeat its success; whilst, at the same time, an undue desire to work independently of the clergy, on the part of masters, would, in the Church of England, produce a schism fatal to the efforts of the best friends of education.

JUVENILE OFFENDERS AND DESTITUTE PAUPER CHILDREN.

BY JOHN LEIGH, ESQ.,

BARRISTER-AT-LAW, AND STIPENDIARY MAGISTRATE FOR WOLVERHAMPTON
AND PART OF THE MINING DISTRICT OF SOUTH STAFFORDSHIRE.

AN experience of eighteen years in close connexion with the administration of justice in criminal courts, has tended to the conclusion that nothing short of the direct interference of the legislature can adequately restrain the increase of juvenile offenders. It is cheering and consolatory to view the amount of benevolent feeling indicated by ragged schools, and dormitories for houseless children, and houses of refuge, and reformatory institutions, all supported by voluntary subscriptions; but it is painful to reflect how utterly inadequate are such casual ebullitions of charitable exertion as a remedy for the evils to be dealt with; and mixed with the good derived from them is this serious mischief—that the public are deluded by the supposition that something is doing, and some progress making towards a better system; whereas we are in fact all but standing still, and our labour vain, if the government does nothing, and these isolated schemes of individual benevolence are allowed to divert attention from the paramount necessity of legislative enactments.

A large amount of what is called *crime*, committed by what are called *juvenile offenders*, results from the destitution of houseless children. The first crime, so-called, committed by many of these young outcasts, has been the struggle to live,—petty thefts to stave off hunger and starvation. Committed and re-committed to houses of correction for acts of petty plunder, they are familiarized with a prison in the earliest years of their childhood; and without character,

unbefriended, and from a desperate necessity, they follow thieving as a trade, selling their services to old and experienced thieves, and devoting themselves to their respective employers, just in the manner of apprentices to their masters. And so it is, that the venial pilferings of helpless childhood lead on to a life of crime; and the neglected urchin, friendless, homeless, and uncared for, gradually discovers that he has only a marketable value among thieves. Society disowns him; the state rejects him; to them he is not worth the cost of his maintenance;—he may starve and die: but the enemies of the state, the breakers of the law, with a wiser policy, reap profit from his destitution; distributing to his necessities, and taking back cent. per cent. on their investment.

There is another class of juvenile offenders led to associate with thieves rather from the neglect of parents and friends than from absolute want; but the mischief is the same. These, like the others who are wholly destitute, swell the throng of juvenile offenders, and stand equally in need of the care of the State.

Now the number of these two classes is very great. It is unnecessary to go accurately into statistical calculations. It is a recognised fact, that a very great proportion of the offenders summarily convicted and tried in criminal courts are very young; ranging from mere children to eighteen or twenty years of age, and many of these are of the two classes referred to. It will be seen from the returns furnished in the thirteenth report of the Inspectors of Prisons, that out of 28,139 prisoners for trial, or tried at assizes and sessions in England and Wales in the course of one year, no less than 10,779 were under twenty-one years of age. It will be seen also from the same report, that in the case of summary convictions, the evil is still greater; for out of the total number of 68,748 prisoners summarily convicted in the course of one year, no less than 25,296 were under the age of twenty-one; so that the total number in one year, tried at assizes and sessions, and summarily convicted, under twenty-one years of age, amounted to the very large *number of thirty-six thousand and seventy-five.*

The great expense incurred in the prosecution of juvenile offenders at assize and sessions courts, seems to have excited very general attention, and as a stroke of financial policy, and with the object of diminishing the costs of prosecutions, a summary jurisdiction has been given to magistrates to deal with juvenile offenders in petty sessions, without the expensive preliminary form of trial by jury. It may be doubted if this was not an unfortunate step. It has certainly not tended to diminish the number of juvenile offenders. It has probably increased them. It has facilitated the commitment of children to gaol, undoubtedly, many of whom would formerly have been discharged. It has made the gaol a sort of county union-school for young thieves and destitute children; a sort of refuge for the destitute, of more easy access than before, but it has not given us a remedy such as we want of a reformatory character, while it had the disastrous effect of putting the question to sleep, and disarming agitation. We accepted a supposed remedy, which was a mere delusion.

It seemed a pleasant thing to diminish the first cost of the process of sending a child to gaol, and we are only just beginning to see that he ought not to be sent to gaol at all. Moreover, the cheap process of committing and recommitting children to gaols in this quiet way, has tended to withdraw from public attention the penny wise and pound foolish policy we are pursuing. We have lost the presentments of grand juries, the dignified lament of judges, and addresses of chairmen of quarter sessions, when children's names were in the Calendar, and trial by jury in open court allowed them.

Gradually a better opinion is gaining ground, and come the time must, before long, when juvenile offenders shall be treated, not as criminals and enemies to the state, but emphatically as children, who have wants to be supplied, affections to be gained, moral feelings to be wrought upon.

Not long since a committee of ten magistrates was appointed by the General Court of Quarter Sessions for the county of Stafford, to report to the court upon the best means of checking the growth of juvenile crime, and pro-

moting the reformation of juvenile offenders. The report which those magistrates unanimously agreed upon and presented to the court, describes so well the evils to be deplored and the remedy to be provided, that it ought to be inserted here, partly, indeed, as elucidating the views and feelings with which this paper is written. The committee state that they are of opinion that, although the present system of gaol discipline in the county of Stafford, as applied to juvenile offenders, is as efficient for correctional and reformatory purposes as the nature of prison discipline and employment will permit, yet they are of opinion that as few juvenile offenders as possible should be sentenced to imprisonment in a gaol at all, especially as they are, in many cases, committed in the absence of direct criminality of character in the culprit; and it is both cruel and impolitic to familiarize such young offenders with the interior of a prison, or to blast their reputation and prospects in life by such a sentence.

For such cases, if confinement must be had recourse to, it should be in institutions of a different character.

In some cases, also, a longer period of discipline and probation than the ordinary term of confinement in gaol is desirable, as supplementary to such imprisonment. For the wandering and houseless, who have neither parents nor friends to succour them on their discharge from gaol, some provision is required to prevent their committing thefts as a means of subsistence, or hiring themselves to practised offenders for purposes of robbery and plunder. And for some children, trained to contribute to the maintenance of profligate parents or relatives by dishonesty, or through the wanton negligence of their parents cast adrift and demoralized by vicious associates, it is desirable to have the means of disconnecting them permanently, or for a long period, from such evil connexions.

Without this, there is reason to fear that good impressions produced, and good resolutions formed, will frequently not be permanent. The temptations and inducements to a relapse into dishonesty will be too powerful, and the best efforts in great part unavailing; while, as a necessary con-

sequence, the growth of juvenile crime will remain little checked, and a large portion of the expenditure incurred in the attempt to reform them will be comparatively useless.

The committee then stated to the court that they had unanimously agreed to the following resolutions :—

First. That the evil of juvenile crime is far too extensive to be efficiently dealt with by private benevolence, and that no effectual steps, therefore, can be adopted without legislative interference.

Secondly. That it is desirable that asylums in the nature of industrial schools should be erected for the confinement of juvenile offenders, partly as supplementary to imprisonment in gaol.

Thirdly. That judges and chairmen presiding at the trial of juvenile offenders (as also, under certain limitations, two magistrates acting together in Petty Sessions) should have power to sentence offenders to confinement in such asylums, either without or in addition to imprisonment in gaol.

Fourthly. That the cost of erecting such asylums should be defrayed from the consolidated fund, and that they should be maintained partly as prisons now are, at the joint expense of that fund and of the county rates, and partly, where the courts should think fit, at the expense of the parents; such expense to be a charge upon the parish in which the parents reside, and recoverable by the said parish from the parents, as under an order in bastardy.

The names of the Earl of Harrowby, and of Sir Oswald Mosley, formerly Chairman of the Court of Quarter Sessions for Staffordshire, are attached to these resolutions, with the names of eight other magistrates acting in the most populous districts of the county.

Again, let it be repeated, the efforts of individuals to reclaim juvenile offenders are much to be commended, but inasmuch as they are wholly inadequate for the purpose, what we most require is a general conviction in the public mind of the necessity of legislative interference, which shall find its echo within the walls of Parliament, and compel the adoption of some general measure. There is a

well-conducted school at Quatt, near Bridgenorth, and within a few miles of Wolverhampton, in the nature of an industrial agricultural school, which has been eminently successful as an experiment, and which has had the advantage of the personal superintendence of Mr. Whitmore, a gentleman of property residing within a short distance. So also in the neighbourhood of Birmingham, and elsewhere, experiments of a similar character are in progress, but the accommodation provided by such charitable institutions is necessarily most lamentably deficient as compared with the wants of the population. A small fraction of the mass may be provided for, but it is as nothing in mitigation of a national evil.

So also as regards our ragged schools and houses of refuge. They relieve want, and diminish suffering, but as a means of reclaiming the mass of juvenile offenders, they are inadequate and inefficient. It may be well to be doing something, and the attempts of philanthropic individuals are not to be disparaged, but there is no reasonable hope to be entertained of a general improvement, till the duty of the State to provide for the industrial training of juvenile offenders is a generally recognised fact, and a general system of industrial training is substituted for the workhouse and the gaol.

In a population so dense as that of the mining district of South Staffordshire, there would of course be little difficulty in entering upon details, when almost each day's magisterial business furnishes illustrations. The main object, however, of this paper is to record the deep conviction that redress of the evils to be deplored must be looked for from Legislative enactments, and that the efforts of individuals or of voluntary societies, however well-directed, will be found utterly inadequate; and it will be much to be deplored if such efforts are allowed to divert attention from the paramount necessity of parliamentary enactments.

We are overwhelmed with the difficulty of disposing of our convicts. Let us recognise the duty of training up a child in the way he should go. Let us not believe in the *fiction* that all the children that infest our populous towns

and districts, are necessarily a dishonest, lying, thieving, irreligious race, warmed by no sensations of gratitude, with tough and scaly stubborn hearts, impenetrable by kindness, and unresponsive to good impressions. They are what circumstances have made them: they are capable of all that circumstances have made others. Let us not select a few bad specimens as a sample of the whole. The gentle, tractable, and docile spirit, obedience, fidelity, sincerity, and truth and honesty, are not of self-sown and spontaneous growth in the rank soil of human nature. Sometimes passionate and revengeful, they will yet live with one another in the constant interchange of mutual kindness and forbearance. Sometimes fretful and impatient, with fickle tempers, sullen and perverse; again you see them gentle, placable, affectionate, and kind, submissive, teachable, with hearts responding to fidelity and gratitude.

It is one of the chief advantages of our ragged school at Wolverhampton, that it brings us so conveniently in contact with vagrant children, and enables us to study their habits and their dispositions. It is done without the appearance of constraint; and crippled as we are for the present in our resources, it is often found practicable on a limited scale, by judicious advice to take children from the precarious subsistence of the streets, and advance them to regular employment. There are many false prejudices to contend with, and many vicious tempers and habits to be eradicated; but the infirmities of understanding that result from ignorance claim indulgence, and kindness and conciliation are sometimes more forcible than punishments, in conquering prejudices and amending the frangible and wayward temper. Kindness is a sort of patent hot-blast furnace, that will sometimes melt the heart when cold compulsion fails to reach the fusing heat. Our ordinary workhouse schools are miserably deficient in industrial training. We want an education, coupled with industrial training, of a more inviting character, which shall inculcate the advantages of industry and labour, and point to self-exertion as the royal road to happiness and prosperity. We want to teach that in the exercise of laborious employments, and in the culti-


vation of mechanical genius, the operative and artisan of humble birth, have wielded powers which influence the destinies of nations, weaving for themselves a crown of glory, which, 'despite of titles, power, and pelf,' has been denied to boundless wealth and the most honoured station, and that the industry of the agricultural labourer brings plenty, ease, and comfort, health, and all life's best enjoyments. It is in vain to expect an elevated tone of feeling in manhood from neglected boyhood, the mind must be acclimatised to the principles which are to quicken future life.

It is not intended to advocate an education which makes boys unfit for the station God assigns them when they grow to manhood, but such an instruction in the common rudiments of useful knowledge as is necessary for the business and enjoyment of life. Our aim should be to see inculcated week by week, and day by day, and hour by hour, that there is nothing degrading in manual labour, and that honesty and industry ensure respectability.

The common argument against such a system of national training, that you would place children whose parents neglect them in a better position than the children of honest and industrious parents who do provide for the maintenance and education of their children, will have no application when parents who neglect their children are compelled to pay towards their education in industrial schools. Great numbers of cases are continually occurring where the parents are well able to make such payments; and when the duties of parents are neglected, and when children are thrown upon their own resources among the pauper-vagrant population in consequence of such neglect, it is time that the government of the country should step in, and provide for the performance of the duties so neglected, compelling the parents to defray all charges. It is the duty not less than the interest of society to see that none of its members are so circumstanced as to become necessarily aliens and breakers of the law. Whatever the faults of their natural guardians, the children are morally innocent, and have claims on our sympathy. As we sow, we shall reap. In

the present state of society, we see a large proportion of the youthful population of the country in regular training for crime, and if we would nip crime in the bud, we must do it by withdrawing under some compulsory process the idlers and vagabonds from the streets. They must be maintained. We do now in fact maintain them. We are paying more for their maintenance now than if they were under a system of industrial training. Their plunder is enormous, not only maintaining them, but thousands of receivers of stolen goods. There cannot be a stronger illustration how interest and duty in the course of this world's dealings are combined. Self-interest and self-protection goad us on; self-preservation compels us to move onwards, even could we sink all that is ennobling in the generous spirit which can address itself to higher claims than worldly considerations, connecting our thoughts with the future happiness of our fellow-creatures, and expanding our sympathies to the eternal destinies of a rising generation.

7



SOCIAL EVILS: THEIR CAUSES AND THEIR CURE.

A LECTURE.

BY VISCOUNT INGESTRE.

MY FRIENDS,

It has always been found a difficult task to deliver a lecture to suit the tastes and opinions of all hearers; in fact, I think I may say it is an impossibility; but that there are some topics which are more congenial to the feelings of the multitude, and necessarily interest all classes of the community, is also a fact which, I think, will not be contradicted, and must be my apology for selecting a subject capable of copious treatment, and which involves questions of the greatest moment to us all.

How I shall be able to treat these matters has been at times, and is at present, a matter of doubt to me; but that I should be able to do more justice to a topic which greatly interests me, and which no doubt is one of the great questions of the day, induces me to select 'SOCIAL EVILS: THEIR CAUSES AND THEIR CURE,' for our consideration this evening. I trust that you will bear with me whilst I endeavour to bring before you, in as calm and dispassionate a manner as possible—1st, What are SOCIAL EVILS? 2ndly, How have they arisen? and 3rdly, How are they to be cured?

I should be overwhelmed with the magnitude of the task I have undertaken were I only about to set forth my own opinions; but I am thankful to say there are many now who admit the existence of SOCIAL EVILS, and though they may have doubts as to the method by which they

to be met, there is but one, I may almost say an universal, feeling, that there must be reformation. And, 1st, I will enumerate some of those evils, and foremost amongst them, as the great bane to all improvement, I would place *Intemperance*.

To prove this, I need only say that the amount of money expended in intoxicating drinks, of one kind or another, in Great Britain, is betwixt fifty and sixty millions of pounds sterling per annum—a sum, observe, equal to the whole national revenue. Now, let us for a moment suppose that this sum had yearly been spent in some other way; for instance, let us imagine that it had been expended in the reclaiming of waste land; or, if you like it better, in the improvement of what is but partially cultivated; or even in the erection of comfortable dwellings. Why, I do not suppose that I should be wrong if I were to state, that in a few years we should have had the widest agriculture, the richest gardens of fertility. It is not, however, our business here to contemplate such an agreeable picture as I have described, but rather our duty to look at the worst side; viz. the evils that have of necessity arisen from the large expenditure. First of all, I would speak of the pauperism produced by it, and I would speak for confirmation of what I am about to assert, in the following passage, in the room, if they think not much of that bit of paper where a man has been a few days, or even a few weeks, has yet, by means of some strong liquors, been lower in the grade of comfort than the lowest of the poor, not speak of the other evils, or the various other circumstances which every day brings to the notice of the

Secondly, in the case of the
intemperance, on the other hand,
on the common ground,
dilate on the fact that
suffice to speak of
perism, production,
compassion.

But to proceed. Next to intemperance, I would assume that the want of proper accommodation in the dwellings of the working classes is the great bar to the amelioration of their condition. It is a well-known fact, that in London, and all our great towns, there is no class of society that pays higher rent for the house accommodation which they receive than they do; and it has been calculated that the tenant of the noblest mansion in London pays a far lower nightly rent for the space he occupies, and the cubic feet of air he breathes, than the miserable urchin who pays his two or three pence a night for permission to stow himself under the bed of a low lodging-house, filled to suffocation by the most abandoned of all ages—one of the twenty or thirty inmates of a space not large enough for the night accommodation of more than two or three. Let my hearers try to realize the situation of a working man, returning homeward after his day's work, the tenant of some dingy apartment in a court or back street, unvisited by either the light or the fresh air of heaven, with no fresh water, no sewers, nor sinks, nor receptacles of filth of any description, and where the scavenger's besom, in its rare visits, only serves, by stirring the heaps of decomposing filth, to render more offensive and deadly the effluvia that fills the polluted air. High up the dark and unwashed stairs, under the remains of a roof, where 'botched and windowed raggedness' admits every cold blast and pouring shower—or deep down among the dingy cellars, with hungry rats and crawling beetles—is the home, and not only the home of one, but of thousands of working men. Some abodes may be a shade better than the case I have described, some a shade worse; but I ask my hearers if, taken on an average, I have at all exaggerated the case? I fear not; for I have visited many of these places, and I can assure them that I can fully prove the truth of what I have just stated. Further; often there is to be seen, facing the main street, and at the entrance to the courts where these abodes are situated, a building of a very different kind. The ample windows, lighted from handsome lustres, pour a brilliant flood into the street. Within, *the massive counter, the huge casks, the painted barrels,*

the shining brasses, and active well-dressed attendants, seem to betoken the height of comfort and prosperity; in the penetralia of the place there is every accommodation, whether for rich or poor—every contrivance to give comfort or pleasure—games, music, attendance, newspapers, company. Alas for our working friend! he thinks one moment of his wretched home; he gazes the next on the brilliant palace: at one instant Conscience tells him to be a man; the next, his companions laugh at his scruples. The stream of temptation proves to be too strong; he is sucked into the deadly whirlpool; enters on a career of headlong destruction; and leaves his wretched family to welter as they best may in the awful gulf of vice and misery and blasphemy, which yawns greedily to receive them. Is not this true? And I ask, is it not often that the working man is, I might say, forced to frequent such places owing to the discomforts of his home? How much, then, are those to be honoured, who, in spite of the difficulties they have to contend with, shun such places, and endeavour manfully to struggle on, spurning such pursuits, and endeavouring, as far as in their power, to provide for their families! Let the upper classes remember this; and when they hear of strikes, or intended strikes, of dissatisfaction amongst working men, let them not so much blame the people, but let them rather investigate the circumstances which produce such evils.

I have now spoken of intemperance and wretched accommodation in dwellings. The next topic I shall treat of is *Ignorance*; or rather, the *Want of Education*. It is almost incredible to believe the amount of ignorance amongst our population, more especially the criminal portion of it. It is stated that in London alone there were lately upwards of thirty thousand uncared-for juveniles. Happily, by the exertions of Lord Shaftesbury (better known to all of us as Lord Ashley) and others, this number has been somewhat diminished. Still the number, at this moment, of utterly-neglected youth in London is fearful, and it is in proportion equally great in all our large towns, and may be found even in our villages and country districts. It has been calculated that at the present moment there are in Great Britain not

less than from 200,000 to 300,000 juvenile offenders, who subsist upon the property of the industrious classes, and who are most lamentably ignorant of anything good, though showing a vast acquaintance with evil. To prove this, I need only allude to a Report, by the chaplain of Preston Jail, in 1850. He says, that out of 1656 males, under sessions and summary committals, it is a fact that 674 were unable to read in the slightest degree; 977 did not know the reigning sovereign's name; 646 were ignorant of the Saviour's name, and unable to repeat a word of prayer; and though such was the case, 713 of them were well acquainted with the exciting adventures of Turpin and Jack Sheppard; knew that they were famous robbers and housebreakers; admired them as the friends of the poor, inasmuch as if they did rob, they robbed the rich for the poor; and were only not sufficiently alive to the fact that these heroes were at last hanged. I think I need state no more. As to the cause we will speak presently.

But to proceed. Another evil I must mention is *Cheap Theatres, Balls, and Concerts*. Even if the price of admission be honestly obtained, the scenes to which the youthful spectator is there introduced are not likely to improve his or her character, and it is known that the police in every town unanimously give one and the same opinion of them. Is it any real kindness to the working classes to tolerate such places for their destruction? A wise and affectionate parent would as soon give poison to his children, as a truly wise state would suffer the existence of such establishments, bearing the attractive appellation of 'places of amusement,' but calculated only to vitiate and demoralize the rising generation. This, I admit, at first sight may seem hard; but I imagine that my hearers, when they reflect on the matter, will agree that I am right in my opinion as regards these places; though I trust they will not suppose that I am so foolish as to wish to deprive them of rational amusements. This, however, will come under the head 'REMEDIES,' and then I will explain my meaning.

Fifthly and lastly, under the head of evils, I will speak of *Pawnbrokers' Shops and Loan Societies*. I say lastly,

for I fear that I should weary my hearers if I were to endeavour to bring before their notice many subjects that I have left untouched, such as want of water, want of drainage, and disease; not because they do not want investigation, not because I do not consider them fully as important as others, but simply because there is such a mass of topics that it would take almost a man's life to discuss them; and I, for my part, would rather, instead of talking about these things, spend my time in ascertaining if some of the greater and more pressing ones might not be, in some measure, if not altogether, remedied. No one will contradict me when I assert that the system of pawnbroking is a source of crime. I admit that there is considerable difficulty in dealing with this subject, for with the system itself, if carried out on right principles, there can be no fault found. It is quite as legitimate for a poor man, in his time of need, to pledge his goods, as for a rich man to pledge his estate or the family diamonds. But in the case of the poor man, there is a peculiar reason for the law to step forward and protect him; all the risks of the bargain are against him. For instance, a small article is pledged in the morning (frequently a part of the bedclothes, or something not required during the day) for one penny, and redeemed before night for twopence; in other words, a payment of 365*l.* per annum for the use of one pound. Or to look at it in another light: if a capital of 50*l.* per annum were fully employed in this manner every day of the year, the profits in one year would be 18,250*l.* Surely this is too bad.

One word of Loan Societies. These are nearly as bad as pawnbroking, and the borrower pays fearfully for his money in the shape of interest. I have not the papers by me at the moment, but I am sure I am under the mark when I say that 20 per cent. is what a working man pays, whilst money generally can be had at 5 per cent. Remember, I am not advocating the system of borrowing, but I wish to see a fair system, equally for the poor man as for the rich.

Having mentioned most of the striking evils that have occurred to me, I now come to a far more onerous portion of my lecture, namely—Their Cause; or, in other words,

How these evils have arisen. I venture to presume that this is the right place to pause, and to investigate, as far as can be done in a lecture, these matters. It is not what I may say that I trust will do good, but rather what you may think; and I am sure that if you will do me the honour to reflect occasionally upon these points, it will be unnecessary for me or for others to endeavour to point out the remedy; first, because I imagine that in many cases it will be so obvious as to need no landmarks; and, secondly, that it will not only be so obvious, but that also you will be convinced that, when investigated, the evil will only require a little moral courage to get rid of it altogether.

But, my friends, whilst I am talking, a virulent old enemy is waiting for the battle, and I will be up and at him at once. I will call him a stranger, though at first it may appear contradictory; first, because I consider him to be an interloper in this land; and secondly, because I trust that, though he has one foot firmly planted here, we shall by the new weapon root him out. He is fully equipped, he is thoroughly well armed (I mean by a new weapon, an increase of morality); gin, whisky, brandy, and rum, are what he chiefly uses when he wants to conquer any one in this neighbourhood, not to speak of wine, which, though more rarely used, is the tool with which he attacks a richer class, and often successfully. Beer, too, is well known as one of his implements. Well, then, I will endeavour to show you how he came here, and I think by this very consideration we may be able to see the way how to send him back. Intemperance first began to spread in a notable manner when, at the same time that as population increased, additional accommodation for the religious portion of the community was not provided. Wherever God was forgotten and the Sabbath was not observed, in that very same locality drunkenness increased; and on the other, indeed, wherever there are means for religious worship adequate to the demand of the population, in that very place you will find the numbers of those drunken and disorderly decrease. This, *perhaps*, is the primary cause of intemperance; there are *others*, and I would attribute much not only to the bad

accommodation in the dwellings of the working classes, but, I am sorry to say, much to the slatternly habits of the help-mate of the working man. I have been lately staying in Wolverhampton, and during my sojourn there I occupied much time in visiting all places of interest in that town and district. I came to the conclusion that though there was much fault on the part of the legislature, much fault on the part of the upper and middle classes of society (I speak particularly of sympathy for the working classes, the want of which is, I fear, somewhat notorious in these districts, though, thank God, there are now many masters who do not look upon their men as mere tools)—I say, I found that whilst there were these faults, much evil might be obviated if the working man and his wife would do their part.

For instance, I believe there is hardly a working man that does not abominate the Truck System, yet I hear that (bad as the evils of that system are) many a wife would rather tolerate it, as a means by which she would receive some portion of her husband's earnings, than that he should spend all in drink. For instance (a homely one, I admit), there is no reason why a man in the receipt of 40s. or 50s. a week should, when he purchases a leg of mutton, cut out a raw slice and toast it at the fire, instead of finding it properly cooked by his wife. This is an instance out of many of discomfort and extravagance which by a little pains might be obviated.

On the other hand, it is not the fault of the working classes that they inhabit wretched tenements, that drainage and the accommodation for families is not sufficient, but they are much to blame when they do not strive to keep their abodes clean; and, bad as may be the construction of their dwellings, it is no excuse for the state of filth in which many of the houses in this district are to be found. In the time of the cholera you were careful enough—why lack that energy now?

As regards Ignorance, or want of Education—I understand that the population in this place is about 24,000, and that 50,000*l.* is spent annually in this immediate neighbourhood

in ale or liquors. Now let us see, if we had had this sum, what we could have done with it. It is rather more than 2*l.* a head. It might have been paid into a Clothing Club, or laid up as a reserve against sickness or bad times. It might have been spent in sending children to school, and teaching them the difference between right and wrong, letting them know what crime was, both against their Maker and their country. Or let us suppose that the sum of 25,000*l.* had been handed over to the local authorities, that it had been spent in whitewashing, in repairing houses, in education, and in generally improving the neighbourhood. Say that 1000*l.* (only 1-25th of the whole sum) had been employed in providing a comfortable home (a sort of hospital) for the poor miner, and workmen who may meet with an accident in a foundry; say that another 1000*l.* had been saved annually till you had enough to build yourselves a new church, and provide the means of obtaining information as to what is salvation. But enough; it is not for me to preach to you: my object is to show you what powers you have in your own hands, and all I say is, use them. Ignorance is the bane of all evil; and I would say to parents, consider when employing your children in labour, without ever giving them time to learn any good, whether you are not preparing them for a miserable career in this world, and a fearful end!

But I must hasten to a conclusion. I would say, you can help yourselves in many ways; and one is, by being careful of your earnings, and not spending them all in good times, and thus having nothing left for bad. This would save the necessity of going to the pawnbrokers, or borrowing money, and you may remember what I said as to the rate of interest you paid. There is another plan; you might petition your masters to pay you earlier in the week, and not in a public house. The evils of this system you and I know too well; so we need not here speak of it.

Now as to Remedies, and I have done (and I have to thank you for the attention with which you have listened to me so far, and to request your attention whilst I bring my *subject to a conclusion*). I do not know whether I shall be

told here, but I know that if I were in London or Manchester I should be told that universal suffrage is the remedy for all the evils we have been talking about. Now, I will read you an extract from the *Edinburgh Review* of January, 1852,—a book, mark, in favour of the extension of the franchise.* It says on that head:—

The desideratum is some plan which shall give to working men a greater participation than formerly in the election of members, proportioned to their augmented intelligence and independence; some plan which shall not overturn the existing system, nor proceed on the assumption of its incurable and radical injustice, but which shall harmonize with its main features, and which can be engrafted upon it and dovetailed upon it, so as to better attain its purposes and carry out its meaning.

We think as the *Edinburgh Review*, and we will show by an extract from that work that ‘these parties are themselves compelled to acknowledge the invalidity and untenableness of their own principle by violating it as soon as they have laid it down; and that if fairly worked out it would lead to results which at once make it manifest that some fallacy lurks under its apparent simplicity.’—

The principle laid down, it is obvious, goes the whole length of universal suffrage: every citizen, whatever be his age, sex, condition, or antecedents, is required to obey the law, and is punished for resistance to it; every citizen, therefore, whatever be his age, condition, sex, or antecedents, is entitled to a vote in the election of the members of the legislature. The woman, as well as the man, is hanged for murder; the minor, as well as the adult, is imprisoned for fraud and transported for felony; the pauper, as well as the millionaire, the criminal, as well as the unspotted Briton, is compelled to comply with every requirement of the parliament: all, therefore, have an equal claim to the

* The Lecturer's object in making this extract from the *Edinburgh Review* was not so much to call his hearers' attention to the subject of suffrage, as to afford them an opportunity of considering a rational argument in contradistinction to the high-flown political nonsense which is weekly disseminated amongst them. He also hoped that in some small degree he might excite a desire amongst them to obtain a higher class of literature, and to lessen the feeling of dissatisfaction which the perusal of democratic publications usually excites.

elective franchise. Yet no man in his senses ever ventured to push the argument thus far. The most complete suffrage ever *practically* proposed, even by the Chartists, falls far short of *universality*; and makes exceptions as arbitrary and as fatal to the principle, as those familiar to our existing system. The nearest approach to universal suffrage ever seriously demanded is, that every male of the age of twenty-one years,—not being an idiot, a pauper, or a convicted criminal,—shall be entitled to a vote. Now, consider what vast exclusions are embodied in this proposal. In the first place, it excludes all women; thousands of whom hold independent property; hundreds of thousands of whom pay taxes; millions of whom are at least as competent, intellectually and morally, to exercise the franchise as a great proportion of those who now possess it. Secondly, it excludes at least a million between the ages of seventeen and twenty-one. Thirdly, it excludes all those who have, in the eye of the law, manifested a character and been guilty of a conduct which gives reason for believing that they would not exercise the franchise for their country's good. Fourthly, it excludes a large but varying number of paupers, whose misfortunes *may*, possibly, be their own fault. Fifthly, it excludes all whose weakness of intellect is so patent and notorious as clearly to incapacitate them from exercising the right of suffrage beneficially and judiciously. Now, all these classes are called upon to obey the laws; all of them are interested in the process of legislation; since all suffer by partial or unwise enactments. Yet the advocates of universal suffrage conceive themselves—*truly*, to be guilty of no injustice,—*absurdly*, to be guilty of no inconsistency or unfaithfulness to their theory—in excluding them; and, if closely questioned as to the defensible grounds of such exclusion, would probably reply, that women and paupers are to be excluded because they are too dependent to vote *freely*,—idiots and minors because they are too incapable, ignorant, and immature, to vote *wisely*,—and convicted criminals because they are too ill-intentioned to vote *honestly*. Here, then, we find the advocates of universal suffrage driven by their own good sense to contend for the exclusion of large classes of their fellow-citizens, on the three several grounds of *moral, mental, and circumstantial unfitness*,—the only grounds of disqualification which are maintained by the advocates of restricted suffrage.

For instance, 100 men of property and education, finding England too narrow (in one sense or another) to give them a chance of maintaining their social position or their opinions without a weary struggle, agree to emigrate. They purchase a large tract, uncultivated, but with them they take all appliances for cultivation, as well as 1000 labourers, anxious to escape from *their old country*, and unable unassisted to do so. They arrive in *their new home* and settle down, each performing his own *share of labour*. As the community becomes established, they

assemble to decide upon the form and principles of the state. Would universal suffrage be either justice or wisdom here? Would the 1000 poor have a right to bind and give law to the 100 rich? Would the many, in virtue of their numbers, be entitled to rule the land which the few had purchased and worked and brought them to? What honest Chartist will answer in the affirmative? Yet how can he hesitate to answer in the affirmative without surrendering the principle for which he contends?

I must apologise for saying so much on this subject, but trust I shall be pardoned, as I know amongst many it creates great interest; but as to real remedies—Universal Suffrage appears to be fallacious.

I rejoice much to see that it was stated by the Chancellor of the Exchequer (Mr. Disraeli) that our penal laws require reform. The system at present is, when a child commits a crime to send him to gaol. The world now, I think, are beginning to see that this is a fallacy. I trust that something of the system of Industrial and Training Schools will be instituted, and that magistrates will have the power of committing a poor little boy to receive some education, rather than to send him to gaol, making a martyr of him, and stamping him as a vagabond at once. At the same time the parent should recognise the responsibilities of his position, and if he be not willing to pay somewhat of the expenses, a distress should be levied on his property.* The cost of educating a child in this way would be, say at the utmost, 10*l.*; and a criminal (if transported) costs the country during the years he has been occupied in crime, upwards of 100*l.* Is not prevention better than cure? therefore, I not only press this question on your consideration in the moral and higher light, but in the lower and pecuniary light. I think some scheme of this sort might be adapted to this district with great advantages. But really the remedies are chiefly to be looked for in the union and blending of classes, and I trust that in a small degree the fact of my being here to-day will do something towards this end. Though I have leisure to attend to these matters, I appeal

* On this subject see *Social Evils—their Causes and their Cure*, by Alexander Thomson, Esq., of Banchory.

to those who are so engrossed by their business whether their pecuniary interests are not suffering by neglect of their working men. I am speaking rather strongly on this subject, for I have been told that to promote schemes of philanthropy in this district, the money would be easily forthcoming; but that the time to carry out such plans would not be given. I think that the crying want in this district is better accommodation in dwellings, which is one of the first things to be looked to; and on conferring with others, they agree with me that buildings not like pigsties, but fit for the reception of human beings, would not only pay their expenses, but would be gladly sought for, and pay a remunerative interest for the capital so invested. The new Lodging House Act, if strictly carried out, would cause numbers to sleep in the streets who now pay three pence for filthy and crowded accommodation.

One word as to Amusements and Literature. Some think that the working classes need no amusement. I am not one of those; but I think that the nature of their amusements should be improved. Neither am I of opinion that the working man has no right to his glass of beer, as I have to my wine; but I would have both taken in moderation. I am sure a man often drinks now for want of something better to do. Mr. Osborne's* scheme of a Club and Reading Room would, I imagine, meet this want, by providing a place where a working man can have refreshment (if he likes), and at the same time see a newspaper, read a book, or smoke his pipe, in moderation. The low cheap publications do much harm, and I would there were some means of printing and distributing interesting works at a price that the working man could afford to pay.

In conclusion, I think we may congratulate ourselves that Parliament now recognises and does its best to further these measures. The upper and middle classes are certainly more anxious than formerly to improve the condition of the working classes; and the working classes are more inclined to help themselves. Let us, then, be cheerful, and, by

* See his papers in *Meliora*, edited by Lord Ingestre.

God's blessing, we may still thrive and prosper. May I trust that this lecture has not been tedious or wearisome : and may I also hope that those of the different classes of society who have listened to me to-night, will consider in what way they can contribute their quota to the benefit of the community at large ; and that when I visit Bilston again, I may find that some effort has been made, and that the place has progressed in every way. I speak abruptly here ; but the night advances, and I am intruding on your time. Your own reflections, however, will suggest remedies, and I shall have gained my point, by having called these subjects to your notice.

LEAVES FROM THE LIVES AND OPINIONS OF WORKING MEN.

SECOND SERIES.

IT is so rare a thing for any of the upper classes to stoop to ask the opinions of a working man concerning political and social questions, that, although writing be much out of my way, I shall risk all blundering, and even offending readers polite, for the sake of stating some of our notions on these important subjects. It is my duty to do so, as the opportunity of being heard in influential quarters, where exists the power to effect reforms for our benefit, occurs to one in my sphere so seldom. But mere working men are rarely good advocates of their own cause. Being thoroughly convinced that we are grievously oppressed and systematically ill-used by the classes above us, we frequently speak or write more under the influence of indignant feeling than from the cool dictates of reason. Thus, when we are fortunate enough to obtain a hearing, we are apt to run into exaggeration—an error which leads many who might otherwise be friendly to our cause, to suspect that nearly all of what we so loudly complain is more imaginary than real. In our demands for reform, which may be nothing more than what is necessary, just, and reasonable, we frequently employ harsh and offensive language, with unnecessary rudeness; which has the effect of making such requests appear unjust, unreasonable, and exorbitant. In our zeal to get all we want, we fail in obtaining anything. Generally, we have little faith in the sincerity of any of the upper classes who profess to be our friends, and are apt to ascribe all schemes and proposals for our amelioration to anything but disinterested motives. Unless they would give us the *Charter*—the whole ‘*six points*,’ and nothing less—they might calculate upon our

opposition, which we take care to show as frequently as opportunity occurs. We attend their public meetings, and delight in deranging their proceedings by calling for and supporting some loud-lunged orator who can pander to our prejudices, deal in bombast and declamation, in making irrelevant amendments, &c. Thus we have often foolishly used all our exertions to nullify the efforts of those less radical upper and middle class reformers, who certainly have the power, and, perhaps, sometimes the will to do us valuable service. Many of us are getting wiser, and have changed our policy. We now consider it an error to oppose reformers of any class, and are willing to go with them as far as they go. All reform being necessarily good, the smallest advances in any direction may help us to something more. But we are Chartists not the less, although we do not now stickle for the Charter, the whole Charter, and nothing but the Charter. The orators of that class are losing popularity and becoming scarce. We find that the mere denouncing of the government, the upper and middle class as oppressors, tyrants, and profit-mongers, leads to nothing but antagonism. Nor is it enough for us now to be told by our leaders and teachers of the thousand wrongs we suffer, and of the thousand reforms required; they must also point out the *practical* way of obtaining redress for these wrongs, and of accomplishing those desired reforms.

We do not look to the House of Lords, nor to the House of Commons, and least of all to the middle classes for much sympathy or assistance. Working men must trust to their own efforts, must work out their own redemption, or suffer endless disappointment. The middle classes, whose interests and our own are in immediate contact, we regard as our most relentless oppressors. We are their slaves, and so long as the present system of trade competition is continued, their slaves we must remain, unless we go to the diggings. It is, however, the system, and not the men, that we ought to blame—a system which renders men, naturally good, cold, selfish, and callous-hearted; insensible and regardless of the misery of their less fortunate fellow-men.

The aristocratic Tory, for all we have to say against him,

being uncorrupted by the continual sordid calculations of petty profits, is far more generous in his treatment of working men than the rich trading, liberal-professing Whig. While the former has a pleasure in having every one in his employment well fed, and at least in the enjoyment of the necessities of life, the latter is relieved from all considerations of that kind by his doctrine of political economy. He talks of supply and demand, and takes every advantage which these laws give him in times of depression, and often without any necessity, to reduce the wages of his workman, even below the point at which the poor fellow can find the wherewithal to supply the cravings of nature, to sustain his wife, his family, and himself, in healthy life. It is hard that the wages of the working man, even in constant employment, should in so many cases be so low as to preclude the possibility of his home being a place of comfort. It is hard that so many, through the fluctuations of trade, should be reduced to parish relief, and bear the name of paupers. But although men were to die in thousands of absolute starvation, the man of commerce, without any sympathy, recognises in such calamities only the operations of the laws of necessity. Gold is their god. Their altars are Trade and Profit, to which everything must be sacrificed. Their creed is, 'Buy in the cheapest market, and sell in the dearest;' and human food and human flesh are alike held by them as legitimate articles of traffic. Competition has arrived at such a pitch with these trading gentlemen, that it seems (as has been shown by the revelations of the *Lancet*) that there is scarcely a thing which we can buy to eat or drink which is not greatly adulterated. Yea, our pious middle-men, who are to be seen every Sunday in their cushioned pews in the house of God, for the sake of a little more profit, do not hesitate to mix in the food of their unsuspecting customers little doses of deadly poison. But the life-taking effects of competition do not rest with the adulteraters of human food, it pervades all society. In the manufacturing districts, women, in order to be able to live, are compelled to neglect their homes and their little ones, to go and perform the labour of men. Tender chil-

dren must do the labour of adults, while able-bodied men are idle for want of employment. The result is, that nearly the half of the children born in those districts die under five years of age, and those who live only average twelve years more. But all this sacrifice of human life, I suppose, is quite right, since it enables a few individuals to pocket large profits. The same fatal competition and desire of profit exists everywhere, on the high-ways and high-seas. Economical railway directors, to increase their dividends, let the lines go short of hands, short of stock, and short of repair. They use their men as they do their engines—make one big one do the work of two, and every week we hear of smashing accidents. Respectable shipping companies, patronized by government, persist, for the sake of a little more profit, in jeopardizing the lives of sailors and emigrants, by sending old crazy vessels on a voyage of nearly twenty thousand miles, whose timbers could not keep together till they reached the mouth of the channel. But all these comparative profit-hunting individuals and companies are honourable and independent electors, and whether, for a little more profit, they secretly dose the public with poison over the counter, or sell their votes at parliamentary elections—stifle poor children to death in factories—crush people to pieces on rotten railways—or ship poor emigrants, at costly fares in vessels not seaworthy, we of the rabble, I suppose, have no right to complain.

The aristocracy as a body knows in reality nothing, and seems to care nothing about the social position of the working classes. Of late years, however, some individuals of that body, either from curiosity, benevolence, or some other motive, have condescended to look into some places where working men live, and to inquire personally into our real domiciliary condition. They have rendered us important service by giving publicity to their discoveries, from which considerable social improvements are likely to result. We are not insensible to the kindly efforts of these *noble* individuals in our behalf; but we think it requires other remedies to meet the disease. We are not inclined to accept

with contentment anything which bears the shape of charity, while our just rights are denied us. We want political enfranchisement, and we insist on this, not so much from the abstract right as from the belief that it would insure a better government. It is said that we are too ignorant to be entrusted with the franchise. That we are ignorant may be true; but I think they can hardly affirm that we could be more dishonest than the present independent electors have been shown to be. If tradesmen and educated gentlemen can stoop to the corrupting and demoralizing practice of selling and buying votes, with what conscience can they disqualify us on the score of mere ignorance? And if we are ignorant, what has government done to enlighten us? Has it not tried to perpetuate ignorance by putting taxes on knowledge, the removal of which, notwithstanding the vigorous agitation of years, it has still refused to grant? But we are getting knowledge—are becoming intelligent; and lately some of our ablest statesmen have honourably acknowledged the fact, as well as recognised the claims of democracy. But it is true that other eminent statesmen have also lately said, that their mission was to arrest the encroachments of democracy. We at least admire the candour of such statements, because it prevents all protracted disappointment.

It is quite natural that those who already possess all they can wish for, and certainly much more than they require, should be anxious to preserve from change the present order of things. But it is quite as natural for those who are certainly destitute of nearly all that makes life agreeable, to be urgent in their desire for change. But as there seems to be no such thing as finality in the laws of nature, the affairs of men, being part thereof, must also be subject to continual change. And we humbly suggest that the mission of any party in power should be exercised less in preventing change than in directing it—in seeing that the changes which, in the nature of things, are inevitable, shall be changes of progress and not of retrogression.

We believe, with the poet Southey, who said, in the *midst* of his Tory prejudices, ‘I am fully convinced that a

gradual improvement is going on in the world, has been going on from its commencement, and will continue till the human race shall attain all the perfection of which it is capable in this mortal state.' The idea of continual progress towards a happier and a more perfect state of being is in accordance with the aspirations and capacity of man. And although we who are crushed in the competitive life and death struggle of the present generation may not hope to benefit much by this gradual improvement, still it is consoling to think that those who shall come after us in the same sphere will be better off than ourselves. In short, our hopes in the pregnant future enable us to bear with patience the ills of the present. For, were we to judge only of the future by our experience of the past, without any hope of improvement, many of us would feel life to be a burden, and, instead of bravely and cheerfully toiling on in a continual round of ill-requited labour, would sink into despair. Instead of watching over the welfare of our little children with the fondest affection, and of rearing them with the most anxious solicitude, would be glad to carry them to their graves, out of a world of conventional hypocrisy, antagonism, and strife. Yet it is somewhat difficult to reconcile the idea of this progression with what is actually going on around us in some of the most civilized kingdoms of the world. We shudder to hear of the imprisonments, the banishments, the hangings and shootings of thousands of the noblest and most patriotic of men. And when we see in a great nation, that the success of a sanguinary revolution, carried by the people for liberty, may be wrested from them by the treacherous burglary of a night; instead of the hoped-for triumph of democracy, the millions that bow their necks in submission to the iron heel of a single man; we can hardly calculate upon uniform progress. These realities teach useful lessons to enthusiastic republicans. But in these countries things are not yet at rest. Notwithstanding the almost endless list of proscriptions and executions, the spirit of the people is not yet extinguished. The increasing tide of deep-seated and well-grounded discontent, with a continuity of intelligent action, will effect great revolutions.

in spite of military force or diplomatic cunning. Human barriers cannot arrest the omnipotent tendencies of time! Effete policies, creeds, and institutions must yield to the spirit of the age.

It is clear that the governing power of this country is gradually passing from those who have held it for ages into the hands of another order of men; that the upper classes have lost the respect of the industrious classes; that the clergy have lost the confidence of the people; and that Christianity has lost its influence. We believe there are many excellent men in the church, on whom we would be sorry to cast the slightest obloquy—useful men, whom we can reverence and esteem; whose duties are heavy, and whose reward is scarcely a living—generous and liberal men who wait not for great occasions only of doing good, so that their names might be blazoned abroad, but actively and unobtrusively pass their lives in seeking to reclaim the erring, in assisting the poor, and in speaking words of kindness to the disconsolate. Such men, whether in or out of the church, are the ligaments of society. They are the only links which bind any of the people to religion. But, unfortunately, such men are few in number compared with those in the church whom we cannot reverence, whom we cannot esteem.

Seeing that the church is *not* fulfilling her mission, the people respect not her authority—believing that much of what passes for religion is a mockery—a mere passport in good society—a respectable conventionality—working men being less studious of that kind of etiquette, have in a great measure turned their backs upon the church, and make no pretension to any kind of religion.* We believe that the practice of morality in this life will be more acceptable to Deity, and prepare us better for the life beyond the grave, if there be one, than any profession of faith, or

* In the annual report of the Scripture Readers' Association of last year, it is stated, at page 19, that a million and a half of persons in this metropolis never attend any place of worship *whatever*.

belief in certain mysterious dogmas which we cannot comprehend. In a word, our belief is, that we shall be judged by our works, and not by our faith.

What is the mission of the priest? Let the words of the popular Rector of Eversley be our reply. He says:—‘I assert that the business for which God sends a Christian priest in a Christian nation, is to preach and practise liberty, equality, and brotherhood in the fullest, deepest, widest, simplest meaning of these three great words: that in as far as he so does, he is a true priest, doing his Lord’s word, with his Lord’s blessing on him; that in as far as he does not, he is no priest at all, but a traitor to God and man.’ Has the priesthood, in any country, ever preached such a doctrine? Yes; after the French revolution of February, Catholic priests became ultra-Republicans, and taught the New Testament doctrine of liberty, equality, and brotherhood, and even blessed the trees of liberty. But after the *coup d’etat* of December, they chanted a *Te Deum* on its massacre. Their salaries were raised, and they worshipped the man who had violated an oath of the most sacred kind, who waded through human blood to grasp at power. They deified crime by parodying the Lord’s prayer, and making prostrate France supplicate this Father. O subtle priests! thou art not, surely, the faithful messengers of a God of love.

We pass with pleasure from these subjects, and come to the great secular question of ‘What can be done to better our condition’—to remove poverty, crime, and ignorance?

Poverty and ignorance are the great parents of crime. If it were possible to devise a state of society wherein all would be well educated and poverty impossible, crime would be almost unknown. We hope the time will come, when such will be the case; but as things are at present, we have some room to complain. The rich have property, and can afford to be taxed for its protection; but it is hard that the industrious and honest portion of society, whose only property is their labour, should be called upon to pay annually, hundreds of thousands of pounds for punishing the crimes of the idle and dishonest; while the same sum,

applied to the educating of these same poor, ignorant criminals at the outset of their lives, might not only save us the enormous expense of keeping, transporting, and hanging them; but in thousands of cases, they might be converted into respectable members of society. By teaching them the duties of this life, with a knowledge of things, and the *use* of things, they would prefer the quiet, but honourable life of industry to the hazardous pursuits of robbery and murder. Would it be reasonable to expect that a captain and crew, quite ignorant of navigation, could, with any degree of certainty, steer their ship to a given port in a distant land? Would we be surprised if they went astray, and did not reach their destination? It is the same in the journey of the world; those who are ignorant of the geography of life are apt to take circuitous routes—making strange zig-zag trails, far from the right path of rectitude and duty. Ignorance is a destroyer of man. Man, through ignorance, is led, in a thousand ways, to violate the laws of nature; and nature, like chaste and lovely woman, is ever gentle and benign to those who rightly woo her, but to those who offend against her laws, she is ‘a dumb lioness—a thing of teeth and claws’—no delinquent can escape her; she is inexorable. But ignorance is the destroyer of the ignorant in another sense. It keeps its victims in slavery—in everlasting thralldom to the more knowing—to the selfish and the cunning, who live, thrive, and make their fortunes by it. Thus, ignorance, like many other things which ought, and might be removed, has its vested rights. Smithfield, a notorious and dangerous nuisance, had its vested rights; and wealthy, intelligent, but interested men, threw all kinds of obstacles in the way of its removal. And because it interfered with the interests of some of the clergy—witness their opposition to the discontinuance of the plague-producing practice of burying the dead amongst the living. Not being able to prove it a ‘divine institution,’ they yielded to this highly necessary branch of Sanitary Reform, only after stipulating for compensation and higgling about fees. I may be wrong, but it appears to me rather unchristian-like, that an institution so richly

endowed as the English church is, should be so tenacious about certain fees, of no consequence, of course, to the rich, but which sometimes press, with heartless severity, on the poor; at times, too, when they can least afford it. When the wife or child of a poor man dies, why should he be called upon to pay so much to have their bodies decently deposited in the bosom of their parent earth? And when death lays his paralyzing hand on the poor man himself, who may have had to struggle hard to pay his way through life, why should his bereaved and broken-hearted widow be required to pay a tax for him in death? The poor woman may have exhausted all her little resources in trying to procure the comforts necessary for her dying husband, but it seems she must find money, somehow, to pay the burial fees, or she will not be allowed to follow him to the grave.

A few months ago a letter in the *Times*, from the incumbent of St. Philip's, Bethnal Green, described a distressing, but, it seems, not an uncommon case of this kind. A poor woman, whose husband is in the hospital, sick of rheumatic fever, loses her child—'Oh! such a fine child, sir; three years old, died nearly a fortnight.' She is in great trouble about getting it buried; the undertaker would do it for fifteen shillings. In vain she tried to beg or borrow that sum. She appeals to the clergyman. He says, 'My good woman, it is very wrong; the parish will do this for you.' 'Yes, sir, they would bury it, but he told me, sir, (bursting into tears), that he must take it out of its little coffin, and put it in a shell, and *I could not follow it, and the prayers would not be said over it*; and my husband, it would break his heart, and the man spoke so 'gruff,' and I had not been used to it, and I could not—oh! I could not;' and she rocked herself, and covered her face, and was almost choked in her sobbing grief. The kind-hearted clergyman gave her the money, but it was against the law. There are a great many Smithfields and town graveyards in the world, but the interest in these is limited, compared with those who fatten and grow rich on the great ignorance of the people.

We are told of cheap libraries, where costly, useful, and scientific books are placed within our reach, but it would

hardly be more useless to inform the blind where excellent spectacles may be had cheap. Before we can generally appreciate first-class books, a taste for reading must first be acquired.

We are told that schools now are numerous, and education cheap, yet we do not avail ourselves of it. Schools may be abundant, and education gratis, but where the parents are ignorant of the value of knowledge they will not trouble their heads much about the teaching of their children. They frequently consider any portion of time devoted to reading to be only wasted, because it brings in no money to help them to live; and children, even though left to their own choice, are not likely to seek the irksome discipline of the school-room themselves. Cheap newspapers are sought after by all working men that can read. Lord Brougham has said 'that if newspapers, instead of being sold for sixpence, could be sold for a penny, there would immediately follow the greatest possible improvement in the tone and temper of the political information of the people.' Lord Campbell has said he hoped the day would come when newspapers would be sold for a half-penny. Yet, although the utility and the necessity of such a thing be admitted on all sides, the law will not allow it. The Board of Inland Revenue have just put down a penny newspaper. A news-vendor who was proved *guilty* of selling two copies of the same, was fined in the mitigated penalty of five pounds.

We are charged with the sin of drunkenness, and we are guilty. But those who know our real condition best will be inclined to blame us least. Dr. Toynbee, speaking on this head, says—'I must confess that the wonder to me is, not that so many of the labouring classes crowd to the gin-shops, but that so many are to be found struggling to make their wretched abodes a home for their family.' In a report of the Rev. J. P. Chowne's Lectures, occurs the following passage: 'One great cause of the condition of the working classes not being what it ought to be was, that sufficient attention was not paid to their dwellings. He thought this a question of supreme importance. He would place it before education. Let them put a man in a good house, and they

inspired him with self-respect. So long as any of the working classes were lodged in filthy, ill-conditioned places, they would remain, in spite of education, vicious and corrupt. Where there was an utter want of drainage and ventilation in their abodes, how was it possible for dwellings to be healthy? Where the sleeping accommodation of parents and children (and it was mock delicacy to shrink from this question) was inadequate, how could human beings grow up with that pure delicacy and refinement which it was desirable they should possess? Angels from heaven brought into such abodes would not remain angels for a single night.' Now, if our homes be such as would contaminate *angels* in so short a time, surely some allowance will be made for us poor ignorant mortals. I will add two sentences more from *The Rookeries of London*, by another clergyman, well known to be a friend of working men. 'We must speak of the dwellings of the poor in crowded cities, where large masses of men are brought together: where, by the unwritten laws of competition, rents rise and room is economised in proportion: where, because there is no restraint to check the progress of avarice, no statute to make men do their duty, they turn to profit the necessities of their fellow-creatures, and riot on the unhallowed gains which injustice has amassed at the expense of the poor.' At another place he says—'Love of decency is still a home plant: cherish it by dwellings large enough for its indulgence. Teach men to care for their minds by showing them you are not indifferent to their bodies. Bind them to you, because you share with them the blessings you enjoy; invoke their loyalty to their sovereign, when the ruling powers have recognised their claims as subjects. Appeal to their consciences as Christians, by acknowledging first that they have the feelings of men.'

These quotations will justify some of our claims for reform better than anything I could say. I will conclude with the following comparison.

A nation has been compared to a private family, where the father governs with affection and impartiality for the general good, and from whose superior knowledge and rela-

tive position, his children are bound to obey him. But what would we say of the father who had twelve sons, *nine* of whom he sent to till the ground, to be mere hewers of wood and drawers of water; the other three he sent to schools and colleges, to study literature and the cyclopædias of arts and sciences, to learn all that could be taught of the accumulated knowledge of many thousands of years, and afterwards to travel in foreign countries, to see the grand and varied aspects of nature in all the different zones of the globe? Having seen the principal cities in the world, and conversed in other tongues with men in other nations, they return home, their understandings enriched by learning and experience, and their manners refined by travelling and intercourse with men. They affect much surprise at seeing their nine toiling brothers so ignorant and vulgar; for they were altogether untaught, and their habits and manners quite shocked their polished brethren. The three scholars looked contemptuously on them, and called them the 'mob'—the 'swinish multitude,' and other opprobrious names. Their father also treated them with neglect and scorn, saying—'Your degradation is your own fault; it is in your power to improve your condition, if you desire it.' And the *nine* were grieved in their hearts, and said—'Father, we want education.' But their father would not hearken to their voice. He joined with the other three for their oppression, and to make them slaves; and they forced the *nine* to till the ground, and to bring them the fruits thereof, and to make them costly garments, and to build them palaces, with ornaments of silver and gold, and to become their servants for ever. But the *nine* dwelt in comfortless attics and in holes in the ground, and their garments were rags, and their bread the crumbs which their father and idle brothers were pleased to bestow.

Few will say that this was justice in that father towards his children; yet this is precisely the case between the aristocratic government and the people.

Let us imagine a sequel to our parable.

And it came to pass that the *nine*, seeing their father and three brothers loved them not, and being sore

oppressed, rose up against them, saying—‘ We are strong, but we mean no violence. We are content to toil, but we must be fed, and clothed, and taught, and have better dwellings. If you think this too much, then, we pray you, live apart from us ; we shall work for ourselves.’ The unfeeling father made much pretence and show of sympathy for his half-naked and half-starved children, and his three haughty sons soothed their ill-used and exasperated brethren with fine speeches and many promises of speedy relief. But the nine, after suffering long, severe, and increasing privations, finding they were not treated with sincerity, that no attention was paid to promises, and no good likely to result from further proposals or petitions, resolved to live in a community by themselves, and to admit none save those who were willing to work for their bread, either ‘ by the sweat of their brow,’ or the labour of the mind for the general good.

PREVENTION IS BETTER THAN CURE.

BY ALEXANDER THOMSON,

AUTHOR OF 'SOCIAL EVILS, THEIR CAUSES AND THEIR CURE.'

THIS is an old proverb, and a true. It is applicable to many subjects, but to none more forcibly than to the treatment of criminals. Much ingenuity has been expended in devising modes of punishing offenders.

The original idea, apart always from Bible laws, was simply that of deterring from crime, by the infliction of pain; and the principle in itself is sound and good, so long as exercised as a father or teacher deals with children—firmly but kindly—but so soon as this principle comes to be carried out by the public for its own protection, it is almost sure to be abused, and in fact, it has been so to an enormous extent in almost every country. As crime increased, it was sought to repress it by severer punishments.

Experience proved that this was all in vain; and the next step in criminal jurisprudence was a great improvement—viz., endeavouring so to treat prisoners, that they should be reformed, and return from their confinement better men and better members of society. This has been the great end proposed by the improvers of prison discipline for the last fifty years, and neither trouble nor expense has been spared to carry out the system. It has been tried under every possible advantage—for Christian principle and zeal have been most actively engaged in the experiment—and what has been the result? an almost total failure; not, indeed, as regards individual and exceptional cases, but as to general results. The greater part of those who have been confined, even in model prisons, return, after their liberation, to their former evil courses, and are soon, again, inmates of the prison cell.

There is one very obvious reason for this. The person who has once been in a prison carries a plague-spot upon him; and it is barely possible for him ever to efface its stain. Go where he will, act as he may, he has, and must have, the character of a convicted criminal; nor are there wanting old comrades, eager to do the devil's work, and lead the unhappy man back into temptation; waiting for him, it may be, the moment he is set at liberty, or pouncing upon him as soon as he has obtained industrial employment, and by a true, but most wicked whisper of his former career, procuring his instant dismissal from work, and at once reducing him to the wretched choice of starve or steal.

The state of a well-ordered prison in the present day tends, effectually, to mislead those who may be induced at a time to visit it. All is clean and well-arranged, and the inmates have all the appearance of being the best in order, best behaved of men and women; and so, for the time being, they are, for there is an influence and a pressure exercised upon them, which effectually constrain them into external good behaviour.

One might visit, in succession, all the large prisons in Britain, and, if not acquainted with the style and appearance of prisons, come away with the conviction, that they had been almost all reformed, and were ready to become useful and industrious men and women; but let them out, remove the pressure, and it is found that the change was only apparent—not real—and that, so far as any permanent improvement is concerned, nine out of ten leave prison no better than they entered it; and eight out of the nine will be found, in after life, to have been deteriorated, by the simple fact of having been in prison, although the separate system prevents the contamination of one by another, which formerly made our prisons not unapt representations of pandemonium.

There is, also, a great defect in the present system—that is, the want of systematic charge of prisoners after their release. Much is done for them in prison. Instruction of every sort is provided, cleanliness and good order are

enforced; but the moment the sentence expires, they are turned into the wide world, to shift for themselves as best they may, so far as the public has to do with them. It is true that, practically, many governors and chaplains of gaols do take much pains and trouble to look after their more promising prisoners, to provide them with situations, and to exercise a friendly control over them; but it is found extremely difficult to keep sight of them for any length of time, and though encouraged by occasional permanent success, they are more frequently sorely distressed by the return to prison of those of whom they had formed the best anticipations.

These remarks do not apply to Pentonville, Parkhurst, and other establishments where convicts are trained for the express purpose of being sent to the colonies.

There a distinct object is in view, and it is fully carried out; nor does the superintendence cease when the prisoner leaves. It is kept up, though modified, during all the passage to the colony; and even after his arrival there, it is his own fault if he exempt himself from salutary control. It is provided for him, and if he really wish to do well, he avails himself of it; for under the well-contrived ticket-of-leave system, every inducement to good conduct is held out to him. This is a noble experiment, but the reports of its working are contradictory, and do not appear altogether to realise the expectations formed by its projectors. In Australia, in particular, the temptations to the transport to improve his circumstances, by going off to distant localities, are almost too great for him to resist; and if he withdraw himself from superintendence soon after his arrival, his ruin is too probable: there is no want of bad example and bad company to mislead him.

It is a very solemn and saddening thought which is thus forced upon us. Crime must be restrained and punished. The safety of the *non-criminal* part of the population requires it; but the criminals are rarely improved. They are punished, but few are reformed; the greater part return like the sow that has been washed to wallow in the mire.

Can nothing, then, be done for our adult criminals?

Experience of our past schemes gives but little hope, though certainly the prison training for the colonies is far more likely to succeed than any other which has been tried. Long imprisonments sometimes do good; short periods almost never.

What, on the whole, is the prospect before us? We have already a very numerous criminal population, so marked, that almost each individual can be named by the police of his neighbourhood; and that population is yearly and steadily increasing; and what is to be the end of all this? It requires no great foresight to see that, in time, our criminal population will become so numerous and so well aware of their own strength and numbers, that our whole social and political fabric will be at their disposal; and this would take place long before they had become the majority of the people, for *evil* is ever more active and enterprising than *good*, and our social perils may not be so distant as those who have paid no attention to the subject wish us to believe—at all events, it is well to be wise in time.

One of the most interesting and most important institutions in London is the Colonial Training Institution, Westminster. So far as it has hitherto been proved, the results are most gratifying; and from it we may derive the most important instruction as to how we ought to proceed with our criminals.

There is this great and essential difference betwixt the preparation and training of a criminal in this school, and in a prison like Pentonville or Parkhurst, that in the one case it is received *voluntarily*, and with a sincere desire to profit, and in the other it is forced upon the inmates; and all men know how very different the effect must be; how much more readily we learn of our own free will than when obliged: it is just the difference betwixt a willing and a reluctant scholar at Eton or Rugby; the one learns quickly, and carries out his acquirements through all his future life; the other learns the smallest possible amount, to save him from the birch, and throws it all behind him the moment he is freed from control. The prison does furnish occa-

sional willing pupils, but the system almost necessarily deprives the governors and chaplains of the power of discriminating those who have truly profited, from those who have not. Nothing nearly so good for our adult criminals has yet been devised, and probably nothing better can be done than the careful extension of this system; but it is only calculated for adults. One most important fact has been fully demonstrated by this school: that many criminals are heartily tired of their life of crime, and are willing to submit to much privation in order to extricate themselves from it. This is a most important fact—it may almost be called a great moral discovery; and the public is bound by every consideration to take advantage of it, and give every facility to all such repentant criminals.

But although our adult criminals are those who most forcibly attract our attention by the crimes they commit at our cost, still they are not the most important class to the community, for they would in time pass away; and if no fresh supply was in preparation, or if we could lay an arrest on that supply, then the evil would of itself come to an end.

Important, we repeat it, as are the questions affecting our adult criminals, society is yet more interested in, and more dependent for its future peace and prosperity upon, the state and prospects of those who are not yet criminals, but undergoing a steady course of preparation for crime, and to look upon the neglected classes may well fill the heart of the philanthropist and the Christian with horror. They are black, festering masses of corruption in all our large towns, and they pollute even our less populous localities. They escape the notice of the magistrate and the judge in the discharge of their offices: they are preparing work for them, though not yet ready to stand at the bar. The police know something of them. The city missionary and the Ragged School teacher know them well; they are the material on which he operates. They are to be numbered by thousands and tens of thousands.

Is there no remedy? Can nothing be done for them, *the neglected juveniles of Britain*? We may well thank

God and take courage; for we know both what can be done and how it can be done, provided only we can arouse the public to see its danger and its duty.

Experience and inquiry prove incontestably that our criminals are a peculiar class, and that by far the larger portion of them are either the children of criminals, or children whose parents or guardians have utterly neglected them, and have done so notoriously and before the public eye; and that the number of those of other classes who fall into crime is comparatively small.

We know, then, at once, who of the rising generation are almost the inevitable future occupants of our prison cells. We know also the style and mode of education and training which they receive, to prepare them for their career. It is a complete mistake to suppose of any child that it is possible for him to grow up *uneducated*. He must be trained and educated some way or other; and we err when we speak of the uneducated classes. No human being possessed of faculties and intellect can escape from education in the true sense of the word; and the distinction which exists in the world is not that of *educated* and *uneducated*, but of those who have been educated in sin and to sin, and those who have been educated in wisdom and to wisdom—of those who have been trained up neither to fear God nor regard man, and those who have been taught from their infancy to fear God and love their neighbour.

Men often talk as if reading, writing, and arithmetic, were the whole of education. In truth, they are invaluable as means to an end; but real, true education consists not in these things, but in training up and moulding the immortal spirit which tenants the tabernacle of clay.

Now this is done partly by precept, but principally by example.

Apply this to our neglected juveniles. Their minds are as vigorous and as susceptible of impressions as those of other children; grant, too, for the sake of the argument, that they are occasionally taught to read and write and cypher; what other education do they receive? All around them they see nothing but evil; bad precepts and bad

examples are hourly pressed upon them ; and thus they are trained up for a life of crime and misery. It is nothing short of a special miracle of Divine grace if such a child do not turn out a criminal.

There are many varieties and shades of distinction to be found among the multitudes who form the neglected juveniles of our population.

Some have no parents. Others have worse than none—parents who encourage them in evil. Some are cared for by the public to a certain extent, others are utterly neglected ; but all may be defined, in general terms, as children who, through circumstances *over which they have no control*, are in the course of being trained up to a life of crime, which they have no power, humanly speaking, to avoid. They are forced to become criminals ; or, at least, every facility is put in their way to lead them into crime, and no facility is offered to lead them into the paths of virtue.

We saw a striking illustration of this the other day. Visiting a large prison, we entered the nursery ; there were only two inmates, a mother and her child, eight months old, born in the prison. The poor infant, as lovely a child as ever gladdened the heart of a proud father. A few questions brought out the history of the case, and gave, at the same time, a fearful prospect of the probable future of the little one. The child is the offspring of sin—and one of several—the father unknown—the mother utterly cast off by her relations, having wilfully pursued a long career of evil doing.

Her sentence had nearly expired ; in a few weeks more she will be liberated. To all appearance, she will immediately return to her criminal habits—and what is to become of the infant ? It must remain with the mother. She is young and strong, and perfectly able, if willing, to support herself and her child, but so enslaved by sin as to give no hope of her pursuing any honest means of living. With her, the child will see nothing but what is vile and wicked. Sin will, indeed, be its hourly companion, and thus the *habit of sin* will grow with its growth ; and, if spared, can

we expect any other result than that this little one will walk in its mother's steps—the only steps ever set before it?

As matters now are, the happiest fate to the child would be that which is not at all improbable; that the change from the regular food and other comforts of the prison, to all the miseries and starvation of its mother's dwelling, may cause it to sink into an early grave, even before it becomes an accountable being. But if spared, what a fearful life is before it. Born in a prison—educated in the midst of sin and corruption—so habituated to it as never to hear or learn of anything else—can this child be reasonably expected to become a useful, creditable member of society? Now, this case is a strongly-marked, but a fair type of the neglected class. There are varieties, but the principal features are the same in all. There are probably not less than 200,000 in our land under fourteen years of age, whose early training is, or has been, such as this child has to expect. Is it not a shame to a professedly Christian land, to have such a population growing up in the midst of it, and with no general systematic plan of caring for them?

We repeat our motto, 'Prevention is better than cure,' and we proceed to point out, at once, how the supply of the criminal population is to be arrested, and the flowing stream cut off at the fountain—and how, instead of polluting our land, it may be made the source of additional comfort and happiness to society.

The means to be employed are very simple, the rule and the encouragement are both given in one short sentence of the word of God—'Train up a child in the way in which he ought to go, and when he is old, he will not depart from it.'

We look to the *Industrial Feeding Schools* as the only scheme hitherto devised which can do the needed work, and we look to them with perfect confidence, because they have been tried and found to succeed, and because they provide precisely and exactly what is required; nothing more, and nothing less.

There must, however, be no mistake as to what is meant by an Industrial Feeding School. It is one which takes

charge of the child from morning to night—which does not leave him for one moment to his own devices, or to the temptations of wicked comrades—which furnishes him with what he requires, and with nothing he does not require—and which fosters and encourages industrious habits, and keeps out of sight every inducement to wickedness and folly.

At these schools the children are received at an early hour in the morning; they have three substantial meals during the day, and their time is divided betwixt industrial occupations and ordinary lessons, and they are kept all day long under careful superintendence and moral training, and dismissed only in time to go to bed. The whole teaching and training is in strict and constant dependence on the written word of God. On it the instructions are based; it is daily read and explained in the schools, and by its precepts, the whole behaviour of the teachers must be directed.

Such is a rightly-conducted Feeding Industrial School. Observe what is given to the pupils; it gives religious instruction, without which everything else is worthless; it gives secular knowledge; it gives industrial training, more valuable for the habit of industry taught, than for any actual earnings which can be made; and it provides an asylum for the little outcast, where he is sheltered both from the temptations and the hardships to which he would otherwise be exposed, and it gives plain but ample food. But at what cost can all these advantages be procured? The *penny-wise and pound-foolish* object to all such preventive expenditure; it is a *new* demand upon their purses, and must at once be refused. Wiser statesmen will inquire, and prudent men—true economists—will listen and consider. It is now proved, that in any part of Great Britain, even in London itself, children may be fed, taught, and trained for less than 5*l.* a-year each.

If this be demonstrated, surely no one can deny that it is better thus to train a child in an Industrial Feeding School, than to keep him in a workhouse at 10*l.* a-year, or in a prison at 20*l.* Nor is the expense of the maintenance

in the prison as juvenile convicts all that they cost the public; the amount of their depredations is enormous, for they live on the public, and at the public expense, in spite of law and police; and if they go on in their career, as most do, and are landed, at last, as transports in our colonies, they do not cost less than 200*l.* to 300*l.* each, of actual expenditure; while, from 20*l.* to 30*l.* laid out in childhood and youth, would have given each of them, at least, a fair prospect of living an honest and useful life.

Take the returns of one school as a sample of their fruits.

The Juvenile Industrial School of Aberdeen was the *third* established in that city. It was planted in the most convenient situation which could be found for reaching the worst part of its population.

It has been at work for about seven years; and for the last six years it has been regularly attended by from eighty to a hundred and twenty children. They are all of the most destitute and neglected description; the very class who formerly filled the police and prison cells, and well known as such to the authorities. And yet, from all this numerous school during these six years, not one single case has occurred of the apprehension or commitment of a child who had been at that school; while about twenty have gone annually from it into permanent self-sustaining situations; and the reports of their employers are most satisfactory.

There are now in Aberdeen four of these schools, with an attendance of from 300 to 400, established at different periods during the last ten years; and what has been the effect on the number of commitments to the Aberdeen prison? In 1843, the prisoners under twelve years of age were sixty-three; in 1851, they were reduced to five.

Nor is this experience confined to the place where these schools were first established. Similar results are obtained in all towns where they have been fairly tried. London, Birmingham, Bristol, Newcastle, Edinburgh, all bear the same testimony.

Why, then, should the public any longer hesitate to carry out fully and universally, a system proved to be so thoroughly calculated to do its work?

What we desire to have is no less than this—that whenever a child is found to be utterly neglected by its lawful guardians, and obviously training up for a criminal life, or is brought before a magistrate for the first or second time on some paltry charge, under twelve years of age; that child, instead of being sent to a poor-house or a prison, shall be sent to a feeding industrial school, and there trained till fit for industrial self-support.

Nothing less than the establishment of a sufficient number of these schools in every locality where they are required, can accomplish the necessary work.

The public ought to pay part of the expense—such a national work must not be left to private exertion alone—but we would only ask the public to pay a part—say half, or two-thirds—and we would leave the rest to private exertion, for we must enlist the activities of Christian friends and neighbours, else the schools can never prosper as they ought. We value most highly the kindly sympathies thus to be established betwixt the rich and the poor.

Let not the public be alarmed by the idea of the expense they are thus to incur; they pay it all five times over in other forms at the present moment; and far better pay for making honest and industrious men and women, than for punishing thieves and supporting paupers; for ‘Prevention is better than cure.’

The Industrial Feeding School must be carefully distinguished from the Evening Ragged School. This latter, so largely tried in London, is invaluable for its own purposes, but is of little or no avail for cutting off the supply of juvenile offenders. Their scholars are mostly lads of fourteen to eighteen years of age, many of whom, perhaps most, have been in prison, but who are employed some how or other in supporting themselves during the day, and then repair to school for two hours in the evening; but free from all direct control during the rest of the twenty-four hours.

Now the Industrial Feeding School lays hold of the outcast at a much earlier period, perhaps at five or six or eight years of age; and before he is fourteen or sixteen, he

ought to be off its roll, and placed as a servant or apprentice in his rightful position of self-support.

The Evening Ragged School may be *well*, perhaps *best*, conducted by *voluntary agents*, devoting two leisure hours every evening to this noble work; and may they be amply supported while there are pupils for them.

The Industrial Feeding Schools can never be conducted but by *paid agents*, whose trade it is, and who must give their whole time and energy to the work; and if established in sufficient numbers, and carried on with Christian energy, they would in time wholly supersede the necessity of Ragged Schools; and in the further progress of time, is it too much to hope that they would themselves become superfluous, and that no child should be born in our land who was not fit, when old enough, to be admitted into the ordinary schools of the country, to be trained up along with his fellows for a life of useful industry and happiness? At this moment thousands are annually born who have no such prospect before them; who are, by their circumstances, excluded from even the hope of a virtuous career; and it is for them that we would plead. It is vain for us to talk of the happiness and prosperity of our land whilst such a class exists amongst us. Others may be happy and prosperous, but they *cannot*. The public has it now in its power to open the door to admit them to the same path of peace and prosperity which is already open to their more fortunate neighbours. If it refuse to do so, a day of fearful and well-deserved retribution cannot be far distant.*

* Fuller information on the whole subject of Industrial Feeding Schools will be found in the writer's *Social Evils, their Causes and their cure*. Nisbett. 1852.

HINTS ON IMPRISONMENT AND PENAL LABOUR.

BY THE REV. JOHN FIELD, M.A.,

CHAPLAIN OF THE BERKSHIRE GAOL, READING.

Parum est improbos coercere poenâ nisi probos efficias disciplinâ.

IF it be asked why the question of secondary punishments should be so difficult of solution, perhaps the very inquiry itself may suggest an answer. Is not the perplexity to be accounted for in a great measure by the fact that *mere punishment* has too much engrossed attention, whilst more effectual means of preventing offences and the correction of criminals have been comparatively disregarded? Hence the number of culprits and the need of penalties. Hence, too, the variety of transgressions—each traceable to, and taking its distinctive character from, either culpable neglect or some positive incentive to its commission. Ignorance in those who ought to have been educated has exposed them as powerless victims to numerous temptations which the state itself has provided. Virtuous principles have not been imparted, and shall we wonder that vicious passions prevail—that these innate tendencies to evil are developed to an extent which defies restraint, or that corrupt propensities when stimulated are strengthened, and therefore crime is perpetrated that sensual appetites may be indulged? Our astonishment that the law is so often violated, and that its penalties are insufficient to ensure obedience, indicates not only much want of acquaintance with human nature in general, but likewise an unconsciousness of our own omissions and misconduct, and shows perhaps that we are insensible to that which should be our shame.

Without insisting further upon the sad negligence which has left three-fourths of those who offend destitute of the

instruction which might have restrained them, it is indisputable that, at least, an equal proportion of crimes originate in that excessive drinking and debauchery which is induced and encouraged by the beerhouses which everywhere abound. These prolific sources of impurity have been multiplied to an extent which admits of no apology, until they now spread pollution in every part of the land. If no other incitements to vice were provided, this alone might account for its prevalence, and if allowed to remain, must promote its rapid increase. And to this same cause must it be ascribed that even when suitable punishment has been inflicted, it proves ineffectual. The constant and strong temptation to self-indulgence and excess is again presented, and a relapse ensues. Such national sins must be renounced, or we shall have little reason to be surprised that laws are violated, and less right to complain if their penalties be unavailing. The hand of the guilty parent which has placed some attractive poison in the pathway of the simple and uninstructed child may be judicially paralyzed, and if either a sense of personal danger, or some remaining pity, should prompt an effort to avert consequences, it may then be incapable of administering the antidote required.

But although strict justice may have been violated by the punishment of offences which there has not only been no endeavour to prevent, but much provided and sanctioned by which they were promoted and encouraged, still neither our delinquencies nor our misdeeds have yet provoked that retribution which would render efforts for improvement vain. We deprecate the continuance of depraving causes; we determine that no efforts for their removal shall, on our part, be spared; but even whilst they remain, alike our scandal and our scourge, lest impunity augment the crimes which are their consequence, it is well for us to inquire what punishment is best calculated to deter those tempted to commit them, or to correct offenders, and thus prevent their recurrence.

As respects however the deterring influence of mere punishment, the history of all ages, and the experience of our own, tend to disprove its power. If punishment were

inseparable from crime, and the apprehension of it always contemporary with enticements, we know not how effective the passion of fear might then be found. But since in all human penalties there is the absence of certainty, and the chances of escape perhaps exceed the probability of detection; or the mind, absorbed in the object of desire, loses sight of all that would forbid indulgence,—these, amongst other reasons must convince us that no apprehension of the penalty can be depended upon for the repression of crime.

But although penal sanctions of the law fail to deter from offences, its infractions must not be fostered by the criminal's exemption from punishment.

We bid this be done
When evil deeds have their permissive pass,
And not their punishment.

Penalties must therefore be imposed, although not without some self-reproach, and often a secret protest against probable injustice.

Reverting, then, to the question of suitable punishment, a feeling of thankfulness is at once excited that, as compared with even recent times, better principles have been recognised, and many improvements adopted. The vindictive severity of the penal code, whether apparent or real, has been abjured, and its too sanguinary nature changed. Statutes alike merciless and impolitic, which affixed a brand of infamy upon offenders, and thereby sunk them into deeper degradation, have been repealed. And whereas our prisons in days past were proverbially 'schools of vice,' in which some were contaminated, others rendered incorrigible, and all became worse; during the last ten or twelve years, the reconstruction of many gaols, and the improved discipline of more, have in a great measure removed the stigma and adapted them to their purpose. That fundamental principle in the regulation of prisons—one essential to an appropriate punishment, and indispensable for permanent correction, namely, *the separation of criminals from each other*, has been recognised, and to a great extent adopted. Prejudice and parsimony, for which *the best apology is want of information*—have indeed as yet

prevented the universal establishment of this sound basis of penal discipline; but as men become more enlightened upon the subject—I will not say more liberal, for when its results are considered, it is less costly—cellular confinement will be provided in every prison. Assuming this, and remembering the provision already made, it is of momentous import that the appropriate treatment of the secluded criminal be well considered and wisely determined, both with reference to the penalty which has been imposed, and the reformation which we are bound as far as possible to promote.

The proposed limits of this paper preclude me from entering upon the discussion of many requirements for an effective prison discipline. Concerning some there is no dispute. Every reader, it is hoped, will concur in the opinion that, upon whatever plan prisons be constructed, and to whatever system of treatment their inmates may be subjected, correction can only be accomplished by a course of moral and religious instruction, accompanied by such discipline as shall admit of due reflection upon the truths which have been taught, and conduce to the practical application of the precepts inculcated. By no other means can we so teach the criminal as that, ‘ceasing to do evil,’ he shall ‘learn to do well.’ Christian magistrates, equally with the ministers of God’s word, must feel convinced that permanent reformation of the guilty can only be effected by the influence of that ‘grace which, bringing salvation unto all men, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.’ Having then premised that which faithfulness demands, and by which mistaken inferences in the sequel may be prevented, I proceed to remark upon some prison regulations. These derive their chief importance from the fact that, whether the alleged adequate means for reclaiming the criminal be frustrated or prove effectual, will, humanly speaking, depend upon the agency employed, and upon either the opportunities or hindrances which his treatment shall present. And whilst advocating corrective measures as more effective in preventing crime than any severity of punishment, let me

not be supposed either to plead for light penalties which would be disproportioned to the guilt incurred, or to desire that needless indulgences be granted to the inmates of a gaol. With that deep commiseration for our poor neglected and seduced criminals to which they have so strong a claim, I can feel no sympathy with those who would pamper the convict, or render the prison on any account attractive. Mistaken kindness in these matters is sadly mischievous to the community, and, from its consequences, cruel towards the criminal. There is some occasion for these remarks. The dietaries of our gaols are necessarily liberal, since the prisoners' health must be preserved, and the probable tendency to a morbid depression must be counteracted by additional sustenance. But, whilst the food should be nutritious, it ought to be *coarse*. Hunger alone should give the *appetite*. More nourishment is demanded for the prisoner than for the pauper; and, as was likely, amongst the ignorant and sensual, and some suffering from their poverty, the larger portion allowed to the one has produced discontent and proved alluring to the other: let the temptation and the grievance be alike prevented by supplying such food to our convicts as shall be wholesome and sufficient, but much *coarser* than the fare of the workhouse or that now afforded in our prisons.

The length of time—commonly *ten* hours—which prisoners, by the absence of artificial light, and in some gaols by the removal of their clothes, are compelled to spend in bed, is—not to speak of worse tendencies—a lessening of punishment and a hindrance to improvement: for both these reasons should the time for rest be diminished to the shortest period that may be required for the health and vigour of mind and body.

As to the apparent comfort and clean condition of the cells occupied by prisoners, which present a contrast to the repulsive squalor and wretched confusion of so many of our cottages and crowded tenements, this necessary appearance of every well-regulated prison, though seemingly attractive to the visitor, yet—as may be inferred from the contrast of *which we speak*—is little recommendation to the class of which

the occupants of our gaols are principally composed. It is well if, during imprisonment, a love of order and an aversion from filth can be excited.

Paley, foreseeing that the penal and reformatory plan of separate confinement would be adopted, anticipated the difference of opinion which has arisen upon the subject of the employment of prisoners. 'As aversion to labour,' he writes, 'is the cause from which half of the vices of low life deduce their origin and continuance, punishments ought to be contrived with a view to the conquering of this disposition. Two opposite expedients have been recommended for this purpose; the one, solitary confinement with hard labour; the other, solitary confinement with nothing to do. Both expedients seek the same end—to reconcile the idle to a life of industry. The former hopes to effect this by making labour habitual; the latter, by making idleness insupportable; and the preference of one method to the other depends upon the question, whether a man is more likely to betake himself, of his own accord, to work, who has been accustomed to employment, or one who has been distressed by the want of it. When gaols are once provided for the *separate* confinement of prisoners, which both proposals require, the choice between them may soon be determined by experience.*'

That idleness leads to evil deeds, is a truth with which the rhymes of the nursery, long before we read Paley, made us familiar. The lesson has been further learned rather from our own experience than from any philosopher. The necessity, therefore, of endeavouring to correct such a vice forms no subject of doubt or disputation; but the *means* of accomplishing this object, in the case of those in whom the evil tendency has been developed, and who have become criminal, is of political importance, just in proportion to their power to injure. As respects the offender himself, the importance of corrective measures infinitely exceeds all human calculation.

'Make them *diligent*, and they will be honest,' was a

* *Mor. Phil.*, bk. vi., ch. ix.

maxim commended by the philanthropist Howard, when he visited the spin-houses and rasp-houses in Holland, and there observed a pleasing, although a reproachful, contrast to the scenes of idleness, misery, and vice, which the prisons of his native land at that time presented. But plausible as the maxim sounds, and full of promise as the effort may at first appear, yet a very little consideration will lead us to see that the converse of the proposition must be preferred. Make them *honest*; and they will be diligent. We shall presently show that when the former has been attempted, it has often entirely failed; and supposing that permanent industry could have been enforced, the inference as to consequent honesty is by no means certain—nay, it will rather appear that the very process by which the supposed good in the premise is sought to be produced, may counteract and prevent the more important result which the conclusion affirms. The *idle delinquent* may become the *active evil-doer*. And this is the consequence of imprisonment, even under favourable circumstances, when efforts to promote mental and moral improvement are frustrated, either by compulsory and painful labour, or by permission to consume the appointed term in some handicraft and pleasant occupation. The criminal propensities of a prisoner so treated remain—dormant, perhaps, but not diminished; no restraining principles have been acquired—no adequate motives to upright conduct secured: his character is unchanged, and when liberty of action is again allowed, he relapses into his former vicious life, more depraved by his punishment, and prepared to exemplify what Milton affirms of those

Whose thoughts are low,
To *vice industrious*; but to better deeds—
Timorous and *slothful*.

It does not appear, by the extract which has been given from Paley, or from its context, that he contemplated—much less desired—that hard labour should be inflicted as a *punishment*. That such a proposal should ever have been made or approved by humane and intelligent persons, and even received the sanction of the legislature, can only be

accounted for by the little consideration given to the subject at the time when the first enactment was framed which authorized or enforced such a penalty. That subsequent statutes should have been conformable with it, is less surprising, and perhaps assignable to a like cause; but one error commonly generates a succession. For these, with so many other 'sins, negligences, and ignorances' connected with the execution of our criminal law, truly we have need to ask forgiveness, and to deprecate the consequences which they are calculated to entail.

That such a punishment as hard labour is little adapted to prevent crime by deterring the *evil-disposed*, but as yet unconvicted, must be evident, when we consider that they can know nothing of its nature and extent as a penal infliction, except from the vague report of liberated offenders, who will assuredly represent the punishment as light, when they tempt others to transgress. Nor does such a threatened penalty in itself—and we speak not of the loss of liberty and other deprivations, of which the deterring influence is distinct and remains—but 'hard labour' does not *per se*, either in the nature of the infliction, or the terms by which it is expressed, present to the mind of those tempted to offend such a change from the every-day occupation as can be likely to alarm and scare them. Men of the class and condition which supply our criminals, in order to maintain themselves, and perhaps some dependent upon their exertions, if the temptation to dishonesty be resisted, must *labour hard*, as the necessary alternative. There is, therefore, really nothing in the apprehension of such a punishment, which conveys the idea of so much additional hardship as can with any reason be expected to deter from crime. That its infliction does not correct criminals, we shall hereafter prove.

But the inadequacy of the punishment whilst the 'hard labour' was directed to some useful purpose, has been perceived, and an aggravation of the penalty sought. Although mental irritation—not to say malignant feelings—must be excited, if the prisoner saw that his labour was worthless, and that nothing more than toilsome exertion was intended;

yet since his misery would by such means be increased, and might be supposed more calculated to deter from crime, the expectation has been thought a sufficient warrant for the experiment.

We have heard that in the rasp-house at Amsterdam, 'transgressors were confined in a cellar, in which they must *pump*, or *drown*;' but the scandal has been contradicted. 'On careful inquiry,' writes Howard,* 'I learned it was a fiction.' The philanthropist, however, soon witnessed, in his own land, the operation of the same principle as that which might have suggested such a punishment, and we know not whether shame or sorrow prevailed; but, undoubtedly, both were felt, when he recorded, at a county gaol, that 'no bedding, not even straw, was allowed the prisoners to lie down upon.' . . . 'Some loads of *gravel* or *dirt* had been brought into the men's and women's courts, to be removed in baskets *from one side to the other*. This reminds me of what I once heard a keeper say: 'I endeavour to *plague and tease* my prisoners by making them saw with a *blunt* saw.'† But seventy years have elapsed since this occurred, and education has promoted refinement; means of torture have been abandoned, and moral efforts to meliorate the condition of men adopted. Much, indeed, that was commended in Howard's day would not be tolerated now. And yet, though mechanical talent has been happily exerted for the relief of the distressed, on the other hand, for the punishment of our prisoners, ingenuity has been grievously dishonoured. As though the Tartarus of ancient heathenism could afford a Christian nation, even now, the best examples of chastisement, methods and contrivances for penal labour have been invented, different only in degree and duration, but in their nature closely resembling those of Ixion, Sisyphus, and the Danaïdes. Hence our tread-wheels, cranks, and hand-mills; inventions which worry and exasperate, no less than they weary, the wretched prisoner, whilst he feels his strength expended, and nothing produced. To deal thus with beings endowed

* *Foreign Prisons*, p. 65.

† *Howard on Prisons*, p. 147.

with reason—with fellow-men—is, in a twofold sense, to forget humanity; it not merely declares us to be wanting in that moral virtue, but it is an abuse of faculties which God has granted, and a degradation of manhood to a depth even lower than brutes are ever debased. It is saying too little when we affirm that, by such an ignominious process, self-respect is endangered, and often destroyed, and that the victims of it gradually sink into that abject condition with which their treatment would better correspond. Still worse evils attend it. Angry feelings are for a time excited; these subside into a more permanent moroseness; and this is accompanied with a vengeful malignity, which can only be overcome when the punishment and the depravation are so protracted, that the distinctive properties of man are lost, and the unhappy criminal is rendered insensible to every appeal which is made to other than merely animal sensations.

We are, however, persuaded that punishment must be inflicted, or crimes will increase. The question therefore arises, if penal labour be abolished, what must be its substitute? Our fathers, in the last century, might reasonably have felt perplexed had the inquiry then been proposed. But Paley's anticipations have been realized, and gaols have been in many places, and soon must be everywhere, 'provided for the separate confinement of offenders.' We have, therefore, attained to the preliminary required: how far we have advanced towards a settlement of the question, we proceed to consider.

A very short answer might be given. It may be confidently affirmed, that for the purpose of all secondary punishment, *cellular imprisonment* is of itself sufficient. If evidence were demanded, it would be easily adduced. But surely the fact, that wherever the plan has been adopted, it has been found necessary to alleviate the severity of its operation, and instead of pursuing it with rigour, to allow the prisoner many relaxations, must go far to convince any reasonable inquirer that a penalty is thus provided not only sufficient, but surpassing all that is required.

The king of Sweden, in his interesting little work on *Punishments and Prisons* (p. 5), has remarked, that 'corporal punishments had their foundation in a feeling of.

revenge, and in the ignorance which prevailed. It requires, indeed, no trifling degree of enlightenment, to judge of the importance of mental punishments, and to consider them sufficiently expiatory.' Let me, however, observe, that in whatever sense the royal author intended to apply these terms to his own subjects, the quotation here does not imply the supposition—much less insinuate—that there is any want of intellectual capacity or of moral purpose in those amongst us to whom the administration of justice is intrusted. It is not the faculty of discernment, but the opportunity for its exercise, that has been wanting. This is far from language of flattery; our subject affords little cause even for congratulation; and rather do we venture with humility—but with a warrant which experience may afford and a wish to be humane and faithful must justify—to point out defects, and without presuming to censure, to induce self-reproach in some whose station, character, intelligence, and consequent power might have prevented evils which exist at present, and who will be responsible, in an alarming measure, if vicious practices and plans, which have been too long permitted, be perpetuated. Opportunities are now within reach for ascertaining that which has hitherto been obscure, and personal observation may now irresistibly determine the opinions of many whom arguments and testimony have failed to persuade.

But whilst our hopes of thus producing conviction, and thereby promoting a more equitable and humane penal discipline, are founded upon a candid investigation and careful inspection, it may not be without advantage that some particulars be described, the accuracy of which may be proved by that personal observation which is so much desired, and which the performance of duty may demand.

First, then, let us notice that criminals in separate confinement are subjected to all the privations which prisoners under any other system experience, whilst their seclusion renders them more sensible to the loss of those animal gratifications to which, in general, they are too much addicted. In this respect, therefore, the plan cannot be less punitive than others.

But the distinctive character of cellular confinement has been properly described as providing mental rather than

corporal punishment; and in this peculiarity consists its greater severity. It realizes that which the poet affirmed—

The pains of *mind* surpass the pains of *sense*,
 Could human courts take vengeance on the mind,
 Axes might rust, and racks and gibbets fall.

The eye witness who watches the operation of separate imprisonment can scarcely fail to observe the various passions and painful emotions which are, for a time, in almost every case excited. Anger, resentment, and a spirit of insubordination, may be prevalent in the criminal when he first becomes the occupant of a cell; but such is the power of solitude and silence in quelling these more turbulent passions that they speedily subside. Conscious, in his loneliness, that none can hear or suffer harm from angry words, vindictive thoughts, or acts of violence, the subject of them feels overcome by the very absence of all with whom he might contend. The rebellious mind is thus subdued, and the attitude of resistance to all moral influence, however resolutely assumed, is soon abandoned. Here, then, the prisoner's combat with *others* ceases, or is at least suspended, and the struggle with *himself* begins. Reflection, hitherto forbidden by vicious propensities, and banished by their indulgence, now asserts its power, and can no longer be resisted. Remorse is its concomitant or immediate consequence. And now let the advocate of severity visit the convict in his cell, and there witness—as far as the language, the tears, and the countenance can reveal—the inward wrestling of a mind agonized by a sentiment more dreadful than any other that can agitate the human breast, and the doubt whether adequate punishment for even flagrant guilt has been provided, will be at once dispelled.

Can those be thought to 'scape that feel
 Those rods of scorpions, and those whips of steel
 Which conscience shakes, when she with rage controls,
 And spreads amazing terrors through their souls?

Not sharp revenge, not hell itself can find
 A fiercer torment than a guilty mind,
 Which day and night doth dreadfully accuse,
 Condemns the wretch, and still the charge renews.*

* *Juvenal*, Sat. xii. Creech's Tr.

Speaking of the remorseful violator of the laws of justice, Adam Smith observes, that ‘solitude to him is dreadful. His own thoughts can present him with nothing but what is black, unfortunate, and disastrous—the melancholy forebodings of incomprehensible misery and ruin.’* ‘If,’ says Archbishop Tillotson, ‘God should leave sinners to themselves and the lashes of their own conscience, a more severe and terrible torment can hardly be imagined than that which a guilty mind would execute upon itself.’†

Although poets, philosophers, and divines describe the anguish of remorse with such frequency and so much force, they scarcely exaggerate. It is in its nature as ‘the worm that dieth not;’ and if the infliction were not, as we trust it is, conducive to repentance, and so far preventive of eternal misery, it would be some anticipation of the suffering reserved for the finally impenitent. To assert that the bodily toil of the hardest labour imposed upon its weakest victim could be compared with a penalty like that which solitude provides, would not merely contradict the testimony of reason and experience, but the teaching of that volume which declares, ‘the spirit of a man *will sustain his infirmities*,’ and adds the question, in its import not less decisive, and perhaps more significant, ‘but a *wounded spirit who can bear?*’‡

It is not unimportant to observe, that whereas, in the infliction of penal labour the extent of toil or endurance is in proportion to the physical capacity, on the other hand the punishment for which we plead adjusts itself to the character of the criminal, and is more or less painful according as the mind is depraved and the will perverse.

Nor can the system fail to commend itself to a Christian nation, when it is perceived that, instead of seeking either to punish or to improve the criminal by methods entirely of man’s devising, it simply excludes his vicious companions, severs him from temptations, prohibits all sensual indulgences, and thus prevents the continuance in

* *Moral Sent.*, Pt. II. Sc. ii. ch. 2.

† Serm. cxl.

‡ Prov. xviii. 14.

an evil course, whilst, at the same time, it places him in circumstances favourable to the salutary and corrective influence of those principles and faculties which God either has implanted, or which he alone can impart. And as respects the means of reformation, they are in strict accordance with the Divine commands.

The deterring efficacy of hard, penal, and unproductive labour has been frequently, and with too much confidence, affirmed, with reference to vagrants who, as a class, are most averse from labour. But we forget their name, and assume by far too much, if we assert that they are deterred from crime, when they merely *pass the limits of a county and are recommitted*. No doubt labour to these dissolute offenders is distasteful, but they are still more averse from reflection; and the mere *preference* indicated by their frequenting districts in the prisons of which association is permitted, whilst they avoid those in which cellular seclusion is threatened, is no satisfactory proof that they are either afraid to offend or disposed to reform. No hard labour has been allowed this class in the Berkshire gaol, and great has been the reduction in the number of vagrants. Still, when considering the happy effects of the discipline there pursued, this fact affords little ground for complacency. We did not congratulate ourselves upon having accomplished much of the good proposed, when the justices of a neighbouring county declared they were 'so infested with vagrants, that they must, in self-defence, follow the example of Berkshire.'

And whatever importance might be attached to such favourable evidence with reference to a particular class, we must protest against any judgment upon the comparative merit of different plans of penal treatment, when—as in the punishment for vagrancy—the appointed term of imprisonment is evidently too short to afford a reasonable expectation that the penal and corrective operation and influence of any system can be applied.

We earnestly deprecate any sentence to such short terms of imprisonment, believing that, in most cases, less evil would result if for the first, or even the second, trifling

offence, pardon were granted, rather than ineffectual punishment inflicted. We are assured that if punishment does not amend, it must demoralize. But should we fail to convince that a short imprisonment is commonly injurious and impolitic, let humanity forbid the inference that because the correction of the criminal is not to be anticipated, therefore some punishment which may possibly *deter*, ought to be adopted, and all attempts to *reclaim* him *abandoned*. Without entering upon the question whether any penalty can with propriety be inflicted which is either *simply retributive*, or *only* of an *exemplary* tendency, it may certainly be affirmed that we have no right to *prejudge* the culprit, or to pronounce him incorrigible, and as little to risk his being rendered so by any deteriorating process. I have learned not to call any *reprobate*, for under the system so favourable to the good effect of those ministerial duties which it has been my privilege to perform, some most unpromising have been reclaimed, and in several pleasing instances, the idle, dissolute, and apparently hopeless vagrants, when debarred from all vicious intercourse, excitement, and self-indulgence—deprived for a time of employment, and almost compelled to reflect—have seen their folly, relinquished their evil course, and have entered upon a sober, honest, and industrious life.

But whilst we deprecate a sentence to short imprisonment, even under favourable circumstances, we do not, for a first offence, advocate an *unconditional* pardon, and consequent impunity—although, if that were the only alternative, the tendency would often be less mischievous, both to society and the offender. We may, however, affirm that the encouragement to crime which the exemption from punishment commonly affords would be as effectually prevented, and the greater evil of imposing only such a measure as, whilst inadequate for correction, must inevitably degrade, would be likewise avoided, if, upon the first conviction of many delinquents and misdemeanants, the offence were recorded, but the penalty *suspended*—to be, however, inflicted in a cumulative manner and degree, if the offender became *again* amenable to the claims of law. This would be only

an adaptation of the practice now pursued in our criminal courts, where, upon a felon being found guilty, a previous conviction is proved, and an aggravated penalty awarded—the only difference being, that the offender in the case proposed would be destitute of that apology for his re-appearance at the bar which a former sentence to a short and inefficient term of imprisonment may not unfrequently afford. Nor must the observation be withheld, that if the learned judges and other magistrates of our land were as well acquainted with the operation and effect of the punishments decreed as they are familiar with jurisprudence and the provisions of our penal code, that discretionary power with which they are so properly invested—whereby many inequalities of the law are adjusted, and equity promoted—would be still further exercised; and at all events, in the judgment pronounced upon convicts, that which is now alleged as an aggravation of guilt, would be often rather regarded as an extenuation of the crime. Upon a first conviction, the circumstances sometimes indicate that the character is not depraved, and are thought to justify a mitigated penalty, and one is accordingly inflicted—short in duration, therefore insufficient for improvement—light, perhaps, in its nature, but lasting in its degradation. And to what can the reconviction with so much reason be ascribed as to a previous imprisonment, which deprived the convict of self-respect and of reputation, and having despoiled him of these occasional safeguards of honesty, gave additional power to temptation when again presented, whilst it afforded no opportunity for that correctional discipline by which the offender might have been restored, and his relapse prevented. The law then provides a more severe punishment for consequences of which it has been itself the cause.

Having digressed in a measure, we recur to the question of suitable punishment for prisoners in general. It has been shown that in cellular confinement there is *provided* a sufficient penalty—one, it may be added, which criminals cannot sustain, when applied with the severity of which it is capable; some means of mitigation are indispensable. The experiments—alike impolitic and cruel—in the States

of Maine and Virginia, as described by De Beaumont and De Tocqueville,* naturally caused humane persons to be abhorrent from such a plan, whilst much prejudice was excited against even its modified and judicious application. Treatises on the subject have in a measure removed objections, and experience has, to a great extent, overcome prejudice; and now that the surpassing efficacy of separate confinement has been proved, its permanency is endangered, chiefly if not entirely, by means adopted to alleviate its severity.

Some description of the mental process to which the prisoner is subjected, both in its penal and corrective operation, has been attempted; and the necessary connexion between the means of punishment and those of improvement can scarcely have been unperceived. Whatever, therefore, should interfere with one, would detract from the value and efficacy of the other. For should *hard labour* be inflicted as the means of mitigating the severity of the mental punishment, toil would first distract the thoughts, and weariness soon dispel them, and thus both the objects aimed at by seclusion would be counteracted and lost. In cellular confinement severe bodily labour may, as a punishment, be a *substitute*, although an inadequate one, for mental suffering, but it cannot be a beneficial *accompaniment*, since, in order to render it penal, it must be rigorous, compulsory, and irritating, and thus subversive of all efforts to improve. On the other hand, should corporal exertion, although toilsome and even painful, be *permitted* but not enforced, all prisoners during the early stage of their treatment would prefer it; and as reflection is dreaded and sought to be avoided in proportion as the character is depraved, so the most criminal would derive the greatest relief. It was not an excited imagination, but the result of acute observation and an accurate knowledge of the working of a mind thoroughly corrupt which prompted the poet, when he represented a fallen spirit as giving counsel how the consciousness of misery might be dispelled.

* *Système Penitentiaire*, Pt. I. ch. i. 91.

In what place soe'er,
Thrive under evil, work ease out of pain,
Through labour and endurance.

The lines imply exactly the manner in which a stout-hearted and abandoned criminal, seeing resistance vain, would succumb to circumstances, make the best of his condition, and derive from his very punishment the means of overpowering remorse, and of deadening every painful emotion.

To prevent, then, the possibility of every purpose of incarceration being thus defeated and frustrated, it is wise not to allow the criminal any manual occupation during the first month of his imprisonment. He should of course leave his cell for necessary exercise, to attend divine service, and to receive instruction; and with these relaxations no evil consequences need be apprehended, whilst he will be enough alone for that reflection which is essential to his punishment, and preparatory to successful discipline.

It must not, however, be supposed that, when contending against penal labour, we overlook the evils of idleness or undervalue the importance of habitual industry. On the contrary, considering the end of punishment to be the prevention of crime, and that idleness gives occasion for numberless offences, we would by no means neglect the cause whilst endeavouring to avert its consequences. If we in practice convert the terms of the proposition before cited, it is that, beginning with the more important duty of endeavouring to 'make men honest,' we may with more certainty 'make them industrious,' and thus effectually promote both the ends proposed. In dealing thus with the dishonest, we follow that infallible order which the divine precepts suggest. First we would teach 'him that stole to steal no more,' then train him to labour, trusting that by a course thus corrective, he may learn to '*work with his hands that which is good.*'

Just in proportion as we estimate the importance of correcting idleness and of promoting industry, do we earnestly protest against any penal treatment calculated to excite or increase a love of the former, and to produce or perpetuate aversion from the latter. Can it be supposed, then, that we are so little conversant with human nature, that our per-

ceptive faculties have been so little employed, and our experience so limited, that we have even yet to acquaint ourselves with one of the most evident and invariable principles which influence the mind of man—one which seems instinctively to pervade the whole creation of animated beings—namely, that repugnance is the certain effect of compulsion;—that, as Locke affirms, and not philosophers alone, but men of common discernment at all times have observed, ‘Whatever is imposed as a task presently becomes irksome: the mind takes an aversion to it, though before it were a thing of delight or indifferency.’* And if this be indisputably the result when things indifferent, or even delightful, become matters of constraint, to use Locke’s illustration—‘Does your son play at top and scourge too much? Enjoin him to play so many hours every day, and look that he do it; and you shall see he will quickly be sick of it, and willing to leave it.’† Then, *a fortiori*, what effect can be looked for but an intense, lasting, and ungovernable aversion from labour when enforced in a manner that is repulsive, and for a purpose avowedly penal. What! shall a love of industry be induced by a constant longing for ease, or idleness be corrected by rendering employment loathsome? Surely the attempt betrays an infatuation which might be laughed at, if less mischievous.

‘But,’ says Paley, ‘solitary confinement with hard labour hopes to reconcile the idle to a life of industry, by making labour *habitual*.’ Now, that such hope is illusory will appear, if, for a moment, we consider that although irrational animals may be driven to a particular course of action, and through a forced and frequent recurrence to it may, perhaps, pursue it when the constraint shall cease, yet, with beings endowed with that reason to which the will is subservient, any succession of acts which can tend to form the habit must be *voluntary*. All forced and unwilling performance of acts, however often or long repeated, does but increase aversion. The slave may perform his exacted task whilst the lash is suspended over him, but no reluctance to labour is thereby overcome; and to whatever extent the servitude

* On Education, Sect. 83.

† *Id.*: Sect. 120.

may have been prolonged—when liberty is allowed, laziness is the lasting characteristic of his life. Nor is it otherwise with the criminal. There is the same previous inclination to slothfulness; either the lash, or the loss of food, or a threatened lengthening of punishment, may compel him to toil, but every successive task is performed with disgust, and with additional longing for the day of his release, that indolence may be again indulged. And now let us suppose the day of his liberation to have arrived, and that the debased victim of such mistaken treatment is compelled to decide upon either a recurrence to dishonesty or a course of industry—the former (notwithstanding one mischance, as he deems his conviction) bringing to his remembrance self-indulgence and a most seductive variety of vicious pleasures; the latter associated in his mind only with constraint, punishment, and pain. Which will be preferred and followed, and upon whom the *responsibility* of the choice may rest, are questions of little doubt, which we forbear to discuss, but which a future day must reveal!

It may perhaps be supposed that since means of moral and religious instruction are provided in our prisons, and accompany penal treatment, therefore the evil tendencies which have been described will be counteracted, and those better motives induced by which any disastrous results would be prevented. But it must be observed, that the mind of the prisoner, when subjected to compulsory labour, either assumes a dogged resistance to good instruction, or being irritated, with petulance rejects it, or is sometimes enfeebled, and retains nothing that is taught. The temper and mental condition are therefore such as to frustrate all attempts to bring him under the influence of that moral and religious discipline by which he might be corrected and preserved. Moreover, if the labour be really penal, it must occupy so large a portion of the day as to preclude opportunity for instruction. Should a shorter time be consumed in hard labour, it would be no infliction, but prove just sufficient to dispel painful emotions; and then the prison would no longer provide adequate punishment.

And as *compulsory* labour is thus destructive of success in prison discipline, so employment which is indiscriminately

permitted, may be also pernicious. Industrial occupations may as effectually divert the mind from painful and salutary reflection, as severe penal labour must distract it. To 'pass away the time,' to banish thought, and to 'bear up against the punishment,' are the common desires of prisoners. They must not however be gratified or encouraged.

Then time turns torment when man turns a fool.

* * * * Prisons hardly frown,

From hateful time if prisons set them free.

But time for purposes of penal discipline is valuable in proportion to the prisoner's desire to 'pass it away' without improvement. It should not therefore be consumed at his trade, or, which is worse, spent in light employment as a prison servant. In the former case the criminal finds an amusement, and can prevent remorse, whereby he eludes the punishment; and because means of reformation must awaken, and when effective be accompanied by, painful emotions, these too are resisted, and their influence lost. The constant activity may appear most promising, and the cursory observer, unmindful of the motive, may hope that such willing industry must prove habitual. But diligence thus excited, will not be more permanent than the cause by which it was induced. It was not the effect of an abiding principle, but of a mere temporary impulse to escape from what was esteemed a greater evil. And with the recurrence of temptation the character of the offender will be found unchanged, and a relapse into former idleness and crime must be expected.

This constant employment of prisoners has been the plan pursued not only in the *Maison de Force*, at Ghent, and in other large penal establishments in Belgium, but also in those of Scotland, and particularly in the cellular prison at Perth; and the most lamentable results have ensued. The proportion recommitted to all these places has exceeded that of those found to have relapsed after imprisonment under any other system. The means provided for the punishment, and for the improvement of *criminals* are in many respects equal to those in the Berk-

shire gaol, but in the latter, industrial occupations are not allowed to interfere with and frustrate more important discipline. Hence the smaller number recommitted, as shown by the parliamentary reports, forms a striking contrast; a contrast the more remarkable, because not half so many have been transported from the county since the improved discipline has been pursued.

The practice of employing prisoners in the service of the prison calls for further remark as most objectionable. The sentence of punishment passed on them is thereby mitigated without warrant; strong temptations to violate prison rules, especially by communications with fellow-convicts, are presented; opportunities for improvement are lessened, and the confirmation and consequent permanence of any good which has been attained is endangered or prevented. A false economy is in this particular not unfrequently the occasion of a recommittal and increased expense. It is not however the desire to effect a petty saving, so much as a want of observation on the part of authorities which perpetuates a practice so fraught with evil.

But though all compulsory and penal labour has been deprecated, and we have to some extent described the sad consequences of permitting prisoners to mis-spend the term appointed for corrective discipline in such manual occupations as are unsuitable in their nature, or exceeding in the time allowed for them what is consistent with due punishment and effective correction, yet it must not be inferred that the inactivity of the prisoner during any considerable portion of his confinement is desired. That labour be withheld during the first month of imprisonment has been spoken of as important in order that neither the penalty may be evaded, nor the feelings which are preparatory to reformatory discipline prevented. This arrangement affords likewise an opportunity for imparting that greater amount of instruction which is required at the beginning of a course of corrective treatment. But when that period has elapsed, and the more painful emotions have in a measure subsided, lest the prisoner become listless, some labour, which he will entreat may be allowed, should be granted. It

would be far better if our prisons were built at a short distance from towns, and about fifty acres of land enclosed within their walls. This would provide means for healthful, and in other respects advantageous employment. But whatever may be the labour, let it be permitted as a relaxation of punishment, and by informing the prisoner that he will be deprived of it if his conduct be improper, let him be taught to regard it as a reward, and to perform it as a privilege. Thus may aversion from industry be cured, and a love of it as certainly induced.

It has been before observed that industry in men whose crimes have proved their vicious propensities would but little conduce to their own welfare or that of others, unless their reformation had been effected, or had at least commenced, in which case their increased activity would arise from better principles. Let then the time allowed for manual employment be regulated, as far as careful observation can determine, by the degree of moral amendment. Two hours in the day may suffice for the first three months, and as the imprisonment is prolonged, and the character improves, let such alleviation of punishment be increased, but never permitted to such an extent as to interfere with the prisoner's solitude, in his cell, for some hours in the day, or to encroach upon the time needful for that mental and moral discipline upon which the progress and permanency of his reformation must depend.

By the plan suggested, the health and energy of prisoners would be satisfactorily maintained. Frequent objections have been raised against the separate confinement of criminals from its supposed injurious effect on the mind and body. The refutation of these arguments by statistical and other tables would extend this paper beyond its proposed limits. The locality of some prisons, and mismanagement in others, have given occasion for such objections, but evidence has been adduced, and is recorded, not merely sufficient to remove them, but proving that the system, when properly regulated, is less liable to such evil consequences than other plans of penal treatment.

It has often been alleged against the system under

which hard labour is withheld, that it is pursued in contravention of the law, and in violation of the sentence which has been passed upon the prisoner. If such were the case, although it might be proper to suspend the plan for a time, yet reason and experience would rather urge a repeal of the law than any permanent alteration in the practice. It has however been contended on the other hand, that if criminals are to some extent *employed*, the terms of the statutes are complied with. Certainly those terms are so indefinite, and the grammatical construction of the enactments is so loose, as to allow much latitude of interpretation. Thus the first statute,* which is thought to enforce hard labour, enjoins that '*due provision shall be made in every prison for the enforcement of hard labour in the cases of such prisoners as may be sentenced thereto, and for the employment of other prisoners.*' The same section then provides that, '*every prisoner sentenced to hard labour shall, unless prevented by sickness, be employed so many hours in every day, not exceeding ten,*' &c.

There can, however, be no question that toilsome exertion was contemplated by the enactment, and as little doubt that an aggravation of punishment was thereby sought to be provided. But surely if *the end be accomplished* by a means possessing all the advantages, and free from the evils of that originally proposed, the spirit and design of the law are honoured and obeyed, although there be not a strict adherence to the letter, and the exact method prescribed.

But a still more serious charge has been brought against the opponents of penal labour by some who have affirmed that the divine penalties, precepts, and dispensations, with which human punishments should accord, or, at any rate, with which they should not be at variance, are practically set at nought, so far as the instruction they afford as to the treatment of offenders is concerned, by the substitution of other means for that of hard labour. In vindicating ourselves from a charge, which if well-founded must occasion

* George IV. Cap. 64, Sect. x.

the immediate abandonment of the system pursued, we may express considerable doubt, whether the sentence upon which the allegation is based, which appointed that man 'in the sweat of his brow should eat bread,' was not in reality some mitigation rather than an essential portion of the penalty which sin entailed. In consequence of the change in the moral and physical condition of man, employment to the extent here implied became necessary for his welfare. Neither the terms themselves, nor the probable amount of labour demanded for obtaining sustenance, nor yet, as respects Adam's posterity, the partial execution of the supposed infliction, sanction the opinion that it was simply a penalty. Rather may we consider that since industry, if not indispensable, is certainly conducive to man's prosperity, therefore has God in mercy appointed as a general rule, that 'except a man work, neither should he eat.'

Should we however suppose that toil was intended and decreed, and that penal labour is the lot of men in consequence of *original guilt*—yet the divine method of dealing with *actual transgressors*, which would rather suggest the appropriate treatment of criminals, has been, and is now, of a very opposite nature. As exercise tends to the bodily health of men in their ordinary condition, but rest becomes necessary for those diseased, that remedies may be administered—so industry is favourable to moral vigour, but if that has been lost, and offences committed, rest, seclusion, and reflection are required, that means of correction may be employed. Incessant weariness and torment are conditions of the punishment reserved for the finally impenitent, but they accord not with a state of probation, and evidently are not the means of chastisement whereby transgressors of the divine law are reclaimed. The Israelites when redeemed from Egypt were wretchedly debased, a compulsory cessation from labour, instruction, and a course of moral discipline were God's means of correcting and exalting the nation, 'that he might do them good at their latter end.' Nor in the case of individual offenders, who not being reprobates are 'chastened that they may not be condemned,' is the divine process of correction less perceptible. Sick-

ness or some accident is probably the preventive to bodily exertion—seclusion is forced upon them—they, ‘in the day of adversity, *consider*.’

And having justified ourselves in deprecating penal labour, and shown that the plans commended are much in accordance with the divine procedure, we disclaim any desire to retort upon opponents. But it may tend to correct their errors, and to prevent the continuance of a depraving system, if the advocates of hard labour, which, as we have seen, counteracts moral and religious instruction—the efficacy of which they distrust, would consider whether their exemplar may not be recognised in those sacred records to which they have appealed. The only one with which we are acquainted is very early presented, and—not to insist on his typical character—he is little worthy of imitation. Probably in their bondage the children of Israel were *idle*. Whatever was the cause, we know they were debased. But their treatment was calculated neither to correct them, nor to raise their condition when ‘Pharaoh commanded, let there be work laid upon the men, that they may labour therein; and let them not regard vain words.’


SUNDAY IN LONDON.

BY THE REV. T. F. STOOKS, M.A.

THE question how the poorer inhabitants of our large cities are to be led to a proper observance of Sunday, is becoming, year by year, more important. The advantages resulting from the institution of that weekly day of rest, whether we regard them in a religious, a moral, or a social point of view, can scarcely be overrated; and it is the interest of every class of society to strengthen, as far as possible, the rightful observance of the Lord's-day. But especially is this true of that class which forms the largest and the most important section of every community, those who have to gain their livelihood by constant labour; who, during six days in the week, must devote all their time and energy to intellectual or bodily occupation. For these (and in London alone we may reckon their number by hundreds of thousands) the pause in their life of toil which Sunday brings with it is indeed inestimable. It is the one day on which the poor servant of God may cast off the pressure of worldly care, and raise his thoughts peacefully to higher interests; the one day on which the husband and the father may enjoy some uninterrupted intercourse with his family, and feel the blessing of a home; the one day on which the man of sedentary occupation may partially check the baneful effects of his close confinement, and gain strength for the coming week; the one day on which the active philanthropist (and there are not a few among the humbler classes) may collect his scholars in the Sunday School, and rejoice that he, too, is doing some service in his Master's cause. The rightful observance of Sunday, in whatever light we may view it, confers the greatest benefits upon our toiling thousands; and we may almost say that without its hours of rest, their lot would be intolerable.

It is, therefore, a very melancholy reflection, that, as the masses of our population grow more dense, and the importance of a strict attention to the weekly pause of the Lord's-day increases, the obstacles to its due observance also become more formidable. The districts of London in which the labouring classes live, where toil is the most incessant and the streets the closest, where the need for religious counsel and physical recreation is the greatest, are precisely those in which Sunday is the least respected. Where the evils most abound, against which the weekly day of rest is intended as some counterpoise, the remedy is to a great degree entirely cast aside. I need not enlarge on this sad truth; it is only necessary to walk through one of the poor neighbourhoods of London on Sunday morning to be convinced of the fact. I will rather endeavour to trace out some of the causes which lead to this neglect of Sunday among our working thousands, and to suggest some steps which may palliate the evil. I am not sanguine enough to call them remedies: among our adult population, at least, who have been allowed to grow up hardened and careless, it appears, humanly speaking, almost impossible to hope for much substantial improvement; but an experience of some years in a neighbourhood where Sunday desecration was the clergyman's greatest hindrance, has enabled me to form some opinions on the subject.

A principal difficulty is, that in a poor district the influence of custom is for the most part opposed to a strict observance of Sunday. In all classes of society, such observance will principally depend either upon religious convictions or upon conventional habits. Now, as far as religious conviction is concerned, I believe it is quite as powerful in a poor neighbourhood as in a rich one; perhaps even more so. Appearances, I grant, are against such a statement. If we contrast the scanty attendance in the humble district church with the crowded congregation assembled in a fashionable thoroughfare, the comparison at first sight would be entirely in favour of the latter. But abstract the numbers who are present merely because the opinion of society requires the form, the domestic servants



and others who attend from compulsion, the strangers who are attracted by curiosity or the excitement of popular preaching, and we shall have considerably reduced our original crowd. In a poor neighbourhood all such extraneous inducements to a decorous observance of Sunday are altogether wanting. The little flock of worshippers who assemble in the house of God, do so in opposition to the opinion of their world; they have often to encounter open ridicule, or covert insinuations of hypocrisy, if they venture to observe Sunday in a religious spirit. And therefore it is very unsafe to argue that there is less real devotion in a poor than in a wealthy neighbourhood, because there appears so much less outward indication of it. The opposition of conventional custom will go far to account for the difference.

It is obvious, then, that in order to effect any beneficial change in the habits of the working classes in this respect, we must strengthen, as far as possible, the religious influences which already exist, and bring them into more visible operation. Much has been already done in many of our London parishes, by schools, by district visiting, by the employment of scripture readers, and other like machinery; and the results are very hopeful, when we make due allowance for the difficulty of altering confirmed habits. Our adults have grown up for the most part in religious indifference, and it is now an arduous task to change the accustomed current of their lives; but with the rising generation we may expect greater success. One step, however, of vital importance has been too long deferred, and that is, the breaking up into smaller sections our unwieldy parochial districts, so as to bring the families of our working men more under the individual knowledge of the clergy. Without at all undervaluing the efforts of other religious communities, I believe that the efficient working out of the parochial system of the Church is the only means that will effectually reach the poorer parts of our large cities, and Lord Shaftesbury will add another to his many claims upon our gratitude, if he can succeed in accomplishing this great work. At present, a clergyman in a crowded district, with many thousand families committed to his care, cannot attempt to gain that indi-

vidual acquaintance with their circumstances, the value of which is so constantly seen in our country villages; he can only deal with them in masses, by public ministrations in the church or in the school-room. But the great majority of his flock cannot be thus reached; they never enter the church, and it is only direct personal intercourse that is likely to induce them to adopt better habits. Within the circuit of a manageable district, with the pastoral machinery of the Church actively carried out, the religious element surely, though it may be slowly, makes its way, and the habits of the neighbourhood begin perceptibly to improve. The address presented to the Bishop of London sometime ago, by the Committee of the Bethnal Green Churches Fund, bore ample testimony to the improvement which has taken place both in the religious and social habits of that locality since its subdivision into parochial districts.

And thus to raise the tone of feeling in our poor neighbourhoods appears to me the only effectual means of checking that great evil—the custom of Sunday trading. I do not believe that this can be accomplished by direct legislation. In the present state of public opinion, a stringent measure, even were such desirable, could scarcely be carried out in practice, and a law recognising a wide range of exceptional cases, would do harm rather than good. It is better to trust to an improvement in the habits of the people, than to the machinery of the police-courts. But it is frequently urged that, owing to the late hour at which artisans generally receive their wages, and the circumstances of their domestic life, it is necessary that certain shops should be open, at least for some hours, on the Sunday morning. I cannot say how far this may be fairly urged in the eastern parts of London; but I believe that the argument will have no force when applied to the western parishes, with which I am acquainted. For the most part, workmen are paid by eight or nine o'clock at the latest, and in many instances earlier, and the shops are open until midnight. I am afraid the fault lies chiefly with the men themselves; unless, so far as the masters are to blame for continuing the pernicious custom of paying wages in public houses. Too often

the men remain drinking, and their wives are obliged to wait for the remnant of their earnings until their husbands return home after twelve o'clock. They are thus obliged to make their market on Sunday morning. It would be a great boon to the families of our working men, if masters were prevented by law from paying wages in public-houses or beershops. And a greater still, though I fear scarcely a possible one, if all such places could be closed at ten o'clock on Saturday night. An attention to these and like minute details of domestic legislation will do more to advance the real interests of our labouring classes than the charter or the ballot.

But there is another reason for the careless observance of Sunday, for which the poor themselves are by no means responsible, the incessant labour which is exacted from them, and the consequent craving for that occasional recreation, which is necessary for the well-being both of mind and body. Men have not been formed by their merciful Creator to be used as mere machines, and the attempt which has been made to treat them as such, under the pressure of commercial rivalry, has produced the most disastrous results. The unchristian political economy of the last generation, which ignored the existence of aught higher and nobler in man than mere physical strength, has left sad traces of its influence in the character of our working masses. Its effects are seen among us still, especially in the poorer neighbourhoods, where public opinion has but little weight, because local opinion is opposed to it. Few have any due conception of the life which thousands are leading, confined incessantly to the shop or to the desk, tied down week after week to a wearisome routine of mechanical employment. Can we wonder that these, from the very impulse of reaction, turn their only day of release into a day of excitement, and forget entirely the religious claims of Sunday? Some years ago, a young lad came to me to speak about confirmation. He was eighteen years of age, full of life and vigour, one who in a country village would have been foremost in every athletic exercise. In the course of our conversation the question of attendance at church was mentioned. He frankly confessed that he had long ceased

to frequent a church. 'How, then,' I asked, 'do you spend your Sundays?' He was silent a few minutes, and then answered, 'Well, sir, I will tell you the honest truth. I have to work in a grocer's shop for fourteen hours on five days in the week, and for sixteen on Saturday. I never get a holiday; and when Sunday comes, I must have my fling.' How many thousands are situated like this lad, and if questioned, would answer in similar terms. It is easy to condemn such conduct, but must not some share of the blame fall upon that state of society which forces a young man into such an unnatural state of life? If, week after week, the buoyant energies of his mind are incessantly depressed, and no opportunity is given for throwing off the restlessness natural to his age by bodily recreation, can we wonder that the youth, with all the temptations of a London Sunday surrounding him, gives way to their enticement, and forgets almost entirely the claims of religion. All honour to those who, nevertheless, persevere in the ways of piety, and who, in their growing numbers, form our best hope among the labouring classes; but do not let us, who are more favourably situated, be too hasty in judging others who fail to overcome the difficulties which beset their lot. To suggest remedies for the evils arising from this incessant pressure of occupation, is far from easy, in our busy mercantile community. The unholy hasting to be rich, without duly weighing the means employed, is a widely-spread mischief among all classes of society. The abundant supply of hands which has for many years existed in England, has hitherto given a preponderating power to capital over labour, and has enabled masters, when so disposed, to exact the utmost amount of work at an insufficient remuneration. Capital ought always to have a proper weight in our social system, and any scheme which pretends to dispense with it is either Utopian or dishonest; but it must be acknowledged that for some years past the power of money has been able, in unscrupulous hands, to tyrannise over the labour-market. Now, however, this position of affairs is altering every day; emigration is fast reducing the numbers on which employers have to depend, and it is becoming their interest, no less than

the interest of society in general, to consider how the condition of the labouring man may be improved, and he may be thereby induced to remain in the old country. There are two great boons to our working thousands, the adoption of which does not appear to present insuperable difficulties, which would alleviate many of the evils arising from too incessant occupation, and which would have a most beneficial indirect effect upon the observance of Sunday. The first is, a general cessation of labour, as far as practicable, at an early hour on Saturday afternoon. That this rule might be adopted in most of our large workshops and factories has been already shown by the Belmont Candle Company. I forbear from any eulogium upon the example which that company is setting, because, were I to begin, I know not where I should stop, and far more valuable praise has been abundantly awarded them than any that I could give. I will only say that if there are men in England who are deserving well of their country, it is Mr. James Wilson and his brother, who are grappling, on sound and religious principles, with that great problem, on the proper solution of which depends our very existence as a nation—the adjustment of the reciprocal duties of the employer and employed. The Belmont factory, then, has proved that, to a considerable extent, the afternoon of Saturday might be given up as a holiday, to our working men. The improvement in their social condition which this change would at once effect would be indeed great, and we might hope that, after a time, it would be more decided, as other arrangements would follow for providing additional means of exercise and recreation on that day. Instead of the evening at the public-house, and the return to his family at midnight, the working man would come home at his dinner-hour with the afternoon his own, and with much-increased inducements to spend it with his family, instead of in drunkenness and dissipation. It is unnecessary to enlarge upon the different frame of mind in which Sunday morning, in such a case, would find him, and how much more probability there would be of his bending his steps to the house of God. It is impossible to overrate the beneficial effects such a change would gradually

exercise, at least indirectly, upon the general observance of Sunday in our poor neighbourhoods.

But there are large classes who could not share in this half holiday, from the fact that Saturday is always likely to continue the working man's market-day. And therefore I would strongly advocate another measure, which has been suggested in several quarters, the establishment of a few days during the course of the summer months as holidays, recognised by Act of Parliament. This would be a measure of greater practical difficulty than the first I have mentioned, but the result of all the inquiries that I have made, seems to prove that the experiment might be tried. These days might be, for instance, the first Mondays through the months from April to September. It would be, I think, obviously desirable to avoid giving them any religious meaning, by attaching them to Saints'-days, and Monday would be, for many reasons, the most convenient day of the week. Commercially, the difficulties would not be insuperable; the same arrangements might be made for bills falling due, as are made from time to time for days of public ceremonial. We have had an instance lately, on the day of the Duke's funeral. All public offices would be shut, and the delivery of letters limited to certain hours. There would be, of course, some practical difficulty in thus suspending the vast and complicated machinery of our society even for a single day, but the advantages to thousands, not to say millions of our labouring masses would be great indeed. The advance which has already taken place in wages, and the almost certainty which exists, that for the future all our respectable poor may obtain remunerative employment, removes the difficulty which used to embarrass this proposal, of the importance of the loss of a day's gain to the working man. This may, under present circumstances, be left to private arrangement between the employer and the employed. That the adoption of these periodical public holidays would be the greatest possible advantage to the closely confined inhabitants of our large cities, and would tend to raise both their moral and physical condition appears indisputable. The relief would be felt through a large portion of society. The small shopkeeper,

whose means do not allow a summer holiday, clerks, shopmen, domestic servants, could share this boon with the labourer and the artizan. And, as I have observed respecting the Saturday half-holiday, there would be an indirect gain towards a better observance of the Sunday. It would no longer be the only day of recreation for the working man, and the temptation to spending it in excitement or listlessness would be much diminished. Such imprisoned lads as the one I have alluded to above, could 'have their fling' on the periodical holidays, and we might hope for more success in our endeavour to prevail upon them to look upon the Lord's day as His, and not their own.

This proposal appears to me to have assumed a greatly increased importance, since the agitation has been set on foot for opening the Crystal Palace, at Sydenham, on Sunday. I will speak of the Crystal Palace only, for brevity's sake; but it must not be forgotten that the question is really a far wider one, and that the propriety of opening all places of public amusement on Sunday is involved. You must close all or none: the same arguments that are used for an extension in one direction, will apply equally well in another. We have, in fact, to choose between retaining our old English observance of the Lord's-day, or adopting the Continental laxity. Now, the only argument that I have heard on this subject that, to my mind, has any weight, is that derived from the want of other opportunities for recreation afforded to the inhabitants of our large cities. And, as matters now stand, this is a very strong argument, and one which those who oppose any violation of the sanctity of Sunday should fairly meet. We must not do evil that good may come; but we must try to secure what is good by all justifiable means. If those who desire to extend the opportunities of recreation for the working classes would consult how a few week-day holidays, through the summer months, could be most conveniently obtained for the thousands who are now confined by incessant labour, they would combine, I believe, in such an agitation, the great body of philanthropists throughout the country, and would in a short time succeed; for, with the present prospects of the labour-market, it may be hoped that even statesmen and political economists will be inclined to take

a liberal view of such a subject. And the experience of the manufacturing districts tends to show that occasional holidays do not materially diminish the quantity of work accomplished; since the difference in the spirits of the workman compensates in a great degree for the reduced time of actual labour. We should thus, while still, as a nation, 'remembering the Sabbath-day to keep it holy,' secure for our working thousands some days which they might call their own, and brighten the sombre hue of their ordinary life by some gleams of liberty and recreation.

It is almost needless to add, that everything that tends to raise the social condition of the poor, has an indirect beneficial effect upon the observance of Sunday. Habits of personal cleanliness; now possible for working men wherever baths and wash-houses are opened; the regularity and self-respect which are induced by the comforts of improved dwelling-houses; the stronger physical condition resulting from better ventilation and attention to drainage, all tend to ameliorate the quality of the material upon which the clergyman and the philanthropist has to work, and will, we trust, in another generation, show forth happy results. For, by God's merciful appointment, good, as well as evil, is wonderfully and variously prolific. There is, as it were, an electric sympathy between the multiform schemes of benevolence, and you can scarcely touch one, but all are in some degree affected. If our efforts for social improvement are due, in the first instance, to the influence of religious feeling, that very improvement, so far as it has advanced, is reacting most beneficially upon religion. The great spiritual and moral questions of the day are all intertwined together, and he who is judiciously forwarding any one, is in reality strengthening all. And thus, although there is much in our future that looks dark and threatening, although our Cain-like indifference to the condition of our poorer brethren through so many years has left us a terrible strength of evil to encounter, yet may we go forward with confidence, and hope that, by wise and cautious measures, our religious and social difficulties may be overcome; and that while we are 'not slothful in business,' we may also be 'fervent in spirit, serving the Lord.'

MODEL LODGING-HOUSES, AND THE WORKING CLASSES.

THE STATEMENT OF A SHOEMAKER,

In the Parish of St. James.

April 22, 1853.

IN the words of truth, I think the Model Lodging-houses will be beneficial to the working classes on all accounts, and I will try to show the reason why. The honest and well disposed labourer and mechanic will not only be provided with better accommodation at less rent, but can withdraw themselves from the haunts of society which they detest and abhor; for it is not possible for the highest moral character, without Divine assistance, surrounded by vice and depravity, to keep a firm stand, without losing his character and reputation; he becomes familiar with vice, and imperceptibly falls into its snare, while his children are in the continual hearing of blasphemous and obscene language, without the hope of release; for if he removes he is liable to the same thing. Wherever he goes he is allured and tempted for the love of peace to become sociable with those who surround him, till at length he is reckoned in the same class as those with whom he lives. He would likewise have his children under his surveillance, because there would be no necessity for them to be in the streets, for there would be open space for their recreation in the dwelling, so that the rising generation may be more prudent and provident. It would be a stimulant to those who are vicious, to strive when they see the benefits arise to those who are in such dwellings, and it will likewise check the extortion of the practice of the middlemen in the west-end, particularly at certain seasons of the year, they knowing that men must

live near their employment. The middlemen raise the rents in consequence of the demand for lodgings at such seasons. From my own experience, I can say the working classes look upon the system of sub-letting as decidedly injurious. The difficulties that will probably arise in carrying out the principle of the Model Lodging-houses, will be the precarious nature of some men's trades, who cannot possibly engage to pay their rent every week. Some men may, in a slack time, not earn their rent, and then in busy time, by working extra hours, they overcome their difficulties; and it would be necessary to carefully examine the character of the first occupants, lest the system should fall into disrepute, for if the tenant was ejected, the middleman would pride himself on the power he held, and would keep his rents up as usual. I think the working classes would embrace it if they saw it in its true light.

If this plan had been suggested twenty years back, the nation might not have fell into such a state of intemperance and depravity of all kinds. It is the want of home comforts that drives men abroad to seek them elsewhere. The working classes should be thankful for the interest this committee has taken in their welfare; for England must fall as a nation, if the industrious poor are not supported in comfort, and their dwellings made fit for human beings. I think the government could gain the attachment of the working classes by adopting such means. The demand for structures of a rather different description is required by the best portion of the labouring population; so that the downstairs apartments might be adapted for shops, to transact business of any kind. These apartments should be fronting the street. The well being of society will be promoted by the establishment of Model Lodging-houses; and when once they are inhabited, those who have so kindly assisted in raising them will be amply encouraged by their success.

This is all I have to say upon the subject at present; and, upon the whole, I think the system of Model Lodging-houses will be a great blessing to the working classes in general.

NOTES OF A RESIDENCE IN PARIS, IN THE SPRING OF 1853.

BY MONTAGU GORE.

THE following notes, taken during a residence in Paris, in the spring of this year, may not be uninteresting to those who feel a regard for the welfare of their fellow immortals, in whatever country their lot may be cast, and who are desirous of knowing what means are taken to ameliorate the condition, and mitigate the sufferings of the lower classes of society. They will serve to show that the spirit of philanthropy, which now burns so brightly in England, has extended its hallowed light to the metropolis of the adjoining nation; and that its rays have pierced through the moral gloom which has so long overhung the capital of France.

Yes, in that city of luxury and pleasure, in that city so often the scene of spectacles at which humanity revolts, a new spirit is evoked, and fairer prospects begin to dawn. There are now to be found very many in the highest ranks of society, who devote their time and their wealth to assuage the ills of their poor fellow-citizens. Societies of various kinds have been established for this purpose; schools have been opened for the instruction of children; and ladies of the best families themselves visit the abodes of wretchedness, and whisper words of solace and comfort to the suffering.

The first charitable institution which I visited in Paris, was the *crèches*. These are institutions where the infants of poor women are lodged, and taken care of during the day, whilst the mothers go out to work, returning in the

evening to take their children home. Children are admitted from a fortnight to three years old; two meals are given them in the course of the day. Separate cribs are stationed round the rooms, which seemed very clean and comfortable. The attendants are subject to most minute rules. I need not dilate on the advantage of the *crèches*, which enable the mothers to leave their houses during the day, and earn their livelihood, with the assurance that their infants are safe during their absence. The number of *crèches* in Paris, is eighteen; about 7000 francs is contributed annually towards their maintenance by the government and the city. Each mother is required to pay twenty centimes per day for one child, and thirty for two; and to furnish the linen necessary during the day. A committee of ladies superintends all the necessary arrangements. The parents must be of good character, and are required to send certificates of the infant's baptism.

Adjoining to the *crèches* is, in general, a school-room where children of a riper age are taught reading, writing, and scripture history; the instruction is gratuitous.

My next visit was to the Cité Napoléon, a large establishment resembling our model lodging-houses. The Emperor contributed 50,000 francs towards its erection; the rest of the money was raised by shares, and I understand that the shareholders have made a fair profit. It is not confined in the admission of inmates, as is the case with similar buildings in England, to single men or families exclusively; some of the inmates have only one room; others three; but in all cases, there is a separate kitchen for each logement. The rents vary according to the number and quality of the apartments. They are paid monthly, but the rooms must be hired for three months. This is a material deviation from the English system. The house is always full, and the intelligent director of it, Monsieur Aublet, assured me that when apartments become vacant, they are immediately relet. I conversed with many of the inmates, who all spoke in the highest terms of the comfort and happiness they enjoyed. A medical man is

attached to, and resides in the establishment, and there is a school for the children.*

Baths and wash-houses have also been established there, after the model of those in England. Three years ago this subject was brought under the notice of the Legislative Assembly by the present Emperor. 'Unpretending in 'appearance,' said M. Dumas on that occasion, 'this institution is already one of the most popular of any established 'in a neighbouring country. The details collected in England 'show beyond dispute that the outward habits of cleanliness 'introduced by the means of such establishments exercise 'the happiest influence on the health of individuals, on 'the salubrity of dwelling-houses, and on the morality of 'families.'

A considerable time was however allowed to elapse before any steps were taken to carry into effect these benevolent intentions, and it was only last December, that the Emperor ordered the building of three model establishments for this purpose, undertaking to defray the expense out of his own purse.

Meanwhile, however, a society was formed, which determined on trying the experiment of baths and washing-houses in the Cité Napoléon, under the superintendence of its manager, Monsieur Aublet. The results have surpassed all expectation. The public are admitted on payment of a trifling sum, and from the 18th of July to the 31st of November last, twenty bathing tubes had furnished the means of washing to 10,451 persons in one house, and in another a considerable number had been refused for want of accommodation.

I fervently hope that the commencement thus made may be followed up, and that Paris as well as London may ere long be able to boast of her model lodging-houses, and public baths, and washing-houses. Indiscriminate and gratuitous charity is, I believe, most injudicious, but establishments such as these are calculated to produce great

* At the end of this essay, I give an exact copy of the rules laid down for its management.

and practical good. There are parts of Paris, I regret to say, where the habitations of the poor are quite as miserable and as crowded as in St. Giles's or Church-lane; you may meet in Paris with rooms low, narrow, close, inhabited sometimes by a dozen persons, who have no other bed than a mattress of straw on the floor. It often happens that arrangement is made by which half of the lodgers are allowed to sleep on this wretched bed the first part of the night, and then give place to the others, who occupy it during the remainder. But I forbear to harrow the feelings by the details of the scenes which I have witnessed.

With regard to the improvement of the dwellings of the poor, much remains to be done in England as well as other countries. The model lodging-houses have no doubt done much good, and are destined, I trust, by the examples they hold forth, to effect much more. I was glad, however, at the last annual meeting of the society for improving the condition of the poor, at which Lord Shaftesbury presided, to hear that the attention of the committee was now directed to the purchase of alleys and lanes, and to the improvement of the houses in them. I think that in this way much good may be effected; let alleys be bought, thoroughfares be opened; the dwellings be improved and ventilated, and a supply of pure water be procured. In this way much of the evil to be found in the present dwellings may be mitigated; and where new streets are made, attention will, I trust, be paid as much as possible to their construction with a view to the sanitary state of the inhabitants.

But to return to Paris; there are in several parts of the town large kitchens where tickets are sold for soup, for meat, for bread, for haricots, at very trifling prices. The wealthy classes buy these tickets, and give them to the poor, who, provided with them, go to the kitchens for their own dinner, or those of their families. Nor is this all; many of the upper classes attend at these kitchens for the noble purpose of giving moral and religious counsels to those who come there. The following passage from the report of one of the members of the society of St. Vincent

de Paul, which is so active in the cause of charity, will give the best account of these establishments :—‘ Between the dinners at Véfour’s to those which you can get at a restaurateur’s for one franc, there are many degrees in the comforts of a Parisian life ; but besides these, there are other dinners which are not much known, and which are worthy of attention ; I allude to dinners for ten centimes. Yes, the guests make an excellent repast, provided only that they bring good appetites. They have a choice of dishes, good soup, beef, vegetables of various kinds. This is the bill of fare, for ten or fifteen centimes, never more. Readers, you smile ; it is because charity alone can produce such results. Thus indeed with five francs you may purchase fifty of these tickets, you may procure a good repast for fifty unhappy beings, who might otherwise have been doomed to the pangs of hunger, and who thus acquire strength for another day’s work, and at the same time that you give nourishment to the body, you comfort the minds of those you assist, for, adjoining to the kitchen is a library ; members of our body attend, who take the opportunity of giving good advice to the guests, of encouraging them, and of being useful to them. On the walls too are inscriptions such as the following :—‘ Our father which art in heaven, give us this day our daily bread.’ ‘ Come to me all you who labour, and are heavy burdened, and I will give you rest.’ ‘ The spirit has need of nourishment as well as the body.’ ‘ Man cannot live by bread alone.’ ”

There are many excellent societies in Paris, for the relief of distress ; that, for instance, (the society of St. Vincent de Paul,) from the report of one of whose members I give the above extract. Its principal object is to visit poor families. Last year five thousand families in Paris were visited by it. ‘ It is,’ says the Abbe Mullois, ‘ a lovely sight to see these men, often surrounded with all the comforts of the world, possessed of talent, of youth, of fortune, of high rank, tear themselves away from their repose, their studies, their occupations, to go and sit on the wretched chair of a pauper, talk with him in terms of affection, and clasp his hand as the hand of a friend. On seeing this, we exclaim,

‘how beautiful are the ways of those who go to carry succour and consolation to the afflicted ! Such is the sight we may behold in almost all the towns of France. Many circumstances might be mentioned in connexion with these visits calculated to excite admiration—sublime actions might be recounted—all the more sublime, because those who perform them do not appear themselves to be aware of their exalted nature, and entertain no expectation that the world will ever know them.’*

Numerous are the acts of charity I might quote, performed, I rejoice to say, alike by members of all religions. ‘We are the ministers of the poor,’ said St. Vincent de Paul, ‘this is our principal duty—all other matters are secondary.’ And in this age of controversy, it is delightful to meet with this hallowed and neutral ground of charity where all parties may agree. Very great exertions are at present making by the Roman-catholic clergy to benefit the poor. The Protestant clergy in Paris are also most zealous in the cause. To all let us accord their merits.

I visited an excellent school established by the Protestants of Paris, where gratuitous instruction is given to 107 girls and 117 boys. Besides reading, writing, and arithmetic, the boys are taught drawing of carriages, chairs, jewellery, &c., with a view of giving them good taste, and of being useful to them in those different trades in which most of them afterwards engage. Some of the drawings of these boys were shown at the Exhibition in 1851.

I must not omit to mention my visit to the Hospice *Salpêtrière*, which contains 4438 beds ; a noble edifice consecrated to the relief of age, sickness, and insanity. I went through the several wards, where every attention seemed to be paid to the inmates, whether suffering from illness or debilitated by age.

But it is not only for infirmities of the body, or for physical suffering that noble exertions are now making to afford relief. The improvement of the minds and morals of the people also attracts just and merited attention.

* *Manuel de Charité*, par l’Abbé Mullois.

'We hear,' says an eminent writer, from whose pages I have already quoted,* 'much said in these days about the improvement of the condition of the labouring classes. But what does *improvement* mean? To improve their condition is not merely to give them more to eat and drink; to improve their condition is not to give them more comfortable houses, better clothes. To improve their condition; *it is to change their moral nature*; to improve their condition, it is to make the idle laborious; to make the debauchée sober; to make the libertine attend to his family; to make the improvident man become regular and economical; in one word to improve their condition is to dive to the depths of the soul; to effect a complete change in it; to substitute for a being indolent and libertine, one laborious, sober, and just We must not be content with *mere plastering* (badigeon;) in architecture as in morals, our age, alas! is that of *plastering*! strike at the source of the evil! dry up the source of the evil! change men's hearts!'

When we reflect on the terrible scenes that Paris has witnessed; the levelling doctrines that socialist writers have propounded; the infamous opinions that the modern school of French novelists have disseminated; we cannot be surprised at the language of the Abbé.

In this our happy isle, God be praised, such doctrines have made little progress; yet, even here, it is true, that no attempts to improve the physical condition of the people will be of any avail without education. Education and moral and religious culture; these are the foundations on which all real improvement must rest.

Well and justly does the Abbé Mullois lash those panders to vice who have prostituted their talents to the spread of immorality. Well, too, does he censure those thoughtless members of the upper classes, who, by buying, and to a certain extent sanctioning such publications, have aided to extend the mischief. Oh! but these works are *amusing*, is the excuse. 'C'est très amusant! Malheureuse-

* L'Abbé Mullois.

‘légèreté!’ he rejoins, ‘sera-t-elle toujours notre fléau? Quand donc comprendrons-nous qu’il y a autre chose à faire que de s’amuser? Quand donc aurons-nous le courage de résister à un caprice pour le bien de l’humanité? C’était amusant! . . . Mais cette misère, mais ces haillons qui se promènent dans les rues, est-ce encore amusant? Mais cette démoralisation et ces haines qui rongent les âmes, mais la menace qui pèse sans cesse sur la tête de la France, est-ce encore amusant? Mais le sang qui a coulé dans nos rues! . . .’

But how combat the evil? How combat this licentious press? Why, says the Abbé justly, *with its own weapons! By the press!* Counteract the effect of bad books by good books. Disseminate those moral and intellectual antidotes far and wide. Circulate amusing works, in which there are no immoral remarks, and all the chefs-d’œuvres of literature and history.

I rejoice to say that libraries for the working classes, where they borrow books free from all immorality, are now widely established through France. There is one now in every parish in Paris; at Nancy there is a splendid one, which last year circulated upwards of 50,000 volumes; at Metz there are two, and one alone of these last year distributed more than 20,000 books.

Many publications, written in a popular style, and of which the object is to counteract the publications of the socialists, have issued from the French press within the last twelve months. I might instance, *Livre des classes ouvrières et des classes souffrantes*, of which upwards of 45,000 copies were sold in six months.

Nor, whilst speaking of instruction in France, must I omit to mention the military schools, which are now established in all the barracks, at which the soldiers are instructed in reading, writing, arithmetic, and algebra. Having permission, from Marshal St. Arnaud, to visit several of the barracks, I saw the soldiers in these schools, and they seemed very attentive. I called also on Monsieur Roland, whose system is now followed under the sanction of the Minister of War. He told me that his plan was first

adopted in 1840, and that it had succeeded admirably; the soldiers are fond of reading.

Besides these schools in the barracks, others are opened for the instruction of those troops who like to attend every evening between five and eight. These I also visited, and considering that the attendance is quite voluntary, I was gratified to find them so full. They are sanctioned by the military authorities with the twofold object of instructing the men, and of keeping them away from the cabarets.

There are also libraries in Paris, and at most of the garrison towns, where books are lent to the troops.

In France, 80,000 men return annually from the ranks of the army to their native residences, where they exercise considerable influence on the neighbourhood, and are looked up to as examples. By instructing and improving the moral and religious feelings of the soldiers, therefore, the good is not confined to them; but, on their return to their homes, is disseminated through their respective neighbourhoods.

These schools for soldiers have been opened in many parts of France, and are well attended. Monsieur Germainville, of Bordeaux, has given up a flourishing business, in which he was concerned, to devote himself to the improvement of the soldiers. A man of great energy and devotion, he sacrifices for this object his time, his fortune and his ease; he has written a work, called *Manuel du Soldat*, of which 70,000 copies have been circulated. In this work there is much excellent advice, and a translation of it, striking out all those passages favourable to his own religious views,* might be of service in our country.

This essay is divided into different heads;—‘Advice against Impurity, Drunkenness, Swearing, Idleness, &c.’ In his introduction he ably refutes those who maintain that religion and moral discipline are likely to impair the heroism of the troops. He quotes the examples of many of the bravest generals the world has seen, in order to prove that Christianity and courage are not only compatible, but that Christianity strengthens, confirms, and augments the reso-

* Monsieur Germainville is a Roman Catholic.

lution of the hero. He points to the conduct of Scanderberg, John Sobieski, to that of Tilly, one of the most successful captains of the last century, and whose dying remark was, 'I owe to my confidence in God all the success which I have met with, as well as all the consolation I feel at this moment—when about to appear before him;' to Crillon, and to that Lieutenant Gabriel of Fénélon, of whom it has been remarked, 'his extreme devotion added fresh strength to his courage, persuaded as he was that nothing was so pleasing in the eyes of God as to die for one's country; it must be admitted that an army composed of such men would be invincible.'

Noble examples of the union of religion with heroism might be held out to the English soldiers drawn from our own military history, and not least from the life of that great man whom we have lately lost; and who was distinguished for his sincere and unaffected piety.

I witnessed with joy French troops attending these schools of instruction, especially when I recollected that those men, on their return to their families might be the means of rendering such service to the interests of society.

There is not an age nor condition of life for which assistance is not provided in Paris. For infancy there are the Crèches, which I have described, and of which I would further remark, that in Franklin's time some establishment of this nature appears to have been formed. In a letter dated from Passy, the 21st of August, he says:—On 's'occupe à Paris d'ouvrir une souscription pour aider les pauvres mères de famille à nourrir leurs enfants à domicile, afin d'éviter la proportion considérable des décès dans l'hospice des enfants trouvés.' For children of riper years there are salles d'asile, where they are trained to habits of industry. For the sick there are hospitals with eminent medical attendants. The city of Paris allots to them more than a million francs annually, besides two millions which it spends in giving relief and assistance to the poor at their own houses. It expends fourteen millions a year in giving assistance to the public, and for charitable purposes. For the blind there are excellent schools; and for the deaf and

dumb an institution, which has been looked up to as a model in other countries.

I abstain from any remarks on the political state and prospects of France. My sole object has been to give a brief sketch of the endeavours making to improve her social condition which fell under my observation during my visit to that country. For the sake of suffering humanity, may those endeavours be attended with the success which they so justly merit !

RÉGLEMENT POUR LE BON ORDRE ET LA BONNE TENUE
DE LA CITÉ NAPOLÉON.

§ 1.—*Concernant les Locataires.*

ART. 1.—Les locataires devront tenir leurs logements très-proprement, descendre tous les jours avant 9 heures et déposer sur la voie publique leurs ordures.

ART. 2.—Ils ne pourront déposer ni laisser séjourner aucun objet, caisses, ordures &c., dans les Escaliers, dans les Galeries, ou dans la cour.

ART. 3.—Ils ne pourront faire aucuns savonnages, ni rinçages dans leurs logements, ni étendre de linge ou effets quelconques aux fenêtres intérieures ou extérieures de leurs logements.

ART. 4.—Ils ne pourront déposer sur les appuis de croisées, ou dans les couloirs, aucuns pots de fleurs ou autres objets.

ART. 5.—Ils ne pourront avoir chez eux aucun chien ni autres animaux pouvant, ou incommoder les voisins, ou occasionner des ordures dans la cité.

ART. 6.—Ils devront entretenir très-proprement les lieux d'aisances existant à chaque étage, chacun d'eux ayant une clef de ceux qui lui sont destinés.

ART. 7.—Il leur est expressément interdit de rien jeter dans les plombs ; ils ne pourront y verser que des eaux sales.

ART. 8. Ils ne pourront, à moins d'avoir prévenu d'avance le concierge, rentrer après 11 heures, la grille devant être fermée à cette heure pour n'être ouverte que le lendemain à 5 heures du matin.

ART. 9.—Ils devront se conformer aux observations qui leur seront faites et aux avis que leur donnera l'Inspecteur, pour le bon ordre et la bonne tenue de la cité.

ART. 10.—Enfin toute réunion générale ou partielle des locataires, soit chez l'un d'eux, soit dans un endroit quelconque de la cité, est interdite.

§ 2.—*Consigne du Concierge.*

ART. 11.—Le concierge fera sa tournée dans les Galeries tous les matins vers 10 heures et nettoiera avec soin les plombs et les abords des pompes ; il n'y laissera séjourner aucuns baquets ou autres objets.

ART. 12.—Il balaiera tous les matins les cours, le dessous de la porte d'entrée et les alentours de la cité.

Il balaiera une fois par semaine, et plus souvent si l'administrateur le juge convenable, les Escaliers et les Galeries de la cité, et une fois par mois au moins, les escaliers et couloirs des caves.

ART. 13.—Il allumera le gaz ou autres appareils d'éclairage à la chute du jour, et l'éteindra à 11 heures $\frac{1}{2}$.

ART. 14.—Il ne laissera sortir aucuns meubles ou objets quelconques paraissant provenir de déménagements, sans autorisation de l'Inspecteur.

ART. 15.—Il lui est recommandé la plus grande politesse envers tous les locataires ; il ne répondra pas aux injures ni aux mauvais propos qui seraient adressés ; si le cas arrivait, il en prévendrait de suite l'Inspecteur.

ART. 16. Il recevra les lettres adressées aux locataires et les leur remettra à leur passage, sans être tenu de les monter chez eux.

Les locataires devront immédiatement rembourser au concierge ses avances, faute de quoi il est autorisé à refuser les lettres adressées aux défailants.

ART. 17.—Il ne laissera entrer dans la cité aucun artisan, ni marchands ambulants ou autres.

ART. 18.—Il ne sera pas tenu d'admettre dans sa loge des étrangers pour attendre des locataires, et ces derniers ne devront y séjourner que les temps nécessaire pour demander des renseignements ou déposer les clefs de leurs logemens, sans que ce dépôt, qui ne sera que de pure obligeance, puisse rendre le concierge responsable.

ART. 19.—Enfin le concierge devra prévenir l'Inspecteur de la cité, de toutes infractions au présent règlement qui seraient commises par les locataires, et exécuter en tous points les ordres et instructions qui lui seront donnés par l'Inspecteur.

§ 3.—*Consigne de l'Inspecteur.*

ART. 20.—L'Inspecteur devra veiller avec soin à la stricte exécution du présent règlement, soit de la part du concierge, soit de la part des locataires.

ART. 21.—Il exercera une surveillance de tous les instans, et est chargé spécialement de maintenir le bon ordre dans la cité et de veiller à sa bonne tenue.

ART. 22.—Il devra soumettre à l'administrateur toutes demandes et réclamations que pourraient faire les locataires.

ART. 23 et dernier.—Enfin il devra rendre compte immédiatement à l'administrateur de toute infraction grave au présent règlement, comme de tout ce qui pourrait arriver de sérieux, intéressant l'administration ou les locataires.

Paris le 5 Mars 1852.

L'administrateur de la Cité Napoléon,
AUBLET.

Nota. 1°. Des consultations gratuites seront données aux locataires par le Médecin attaché à l'administration et aux heures qu'il indiquera.

2°. Et les locataires devront s'entendre avec la dame directrice de la salle d'asile et se conformer à ses prescriptions pour leurs enfants.

ON THE LITERATURE OF THE WORKING CLASSES.

PRIZE ESSAY.

BY JOHN PARKER,

MERCER-STREET.

‘**T**HANK God for books!’ was the devout expression of an old writer; and every working man should respond to that pious sentiment of a grateful mind with a hearty and earnest amen.

When the schoolmaster’s labours are assisted by the agency of a free press—the rights of man being understood by all men—true liberty, man’s birthright, cannot be taken away or withheld from any man. Teach the slave to read; put into his hand that great charter of freedom, the Bible, and an intimate acquaintance with its facts and doctrines will rouse the dormant energies of his nature; and, in unison with the will of his Heavenly Father, he will claim, as Christ’s free man, the right to ‘life, liberty, and the pursuit of happiness.’

It has been well said, that ‘if a man had no other book in the world, that book is enough to comfort him in sorrow, direct him in duty, encourage him in difficulty, warn him in danger, and save his immortal soul; and if he had all the books in the world, without this, they could neither comfort a human soul, nor save that soul. There is no fear that a man thus instructed will ever become a leveller, or a wild revolutionist. Such a man will be the friend of order. He will know that—

Order is Heaven’s first law, and this confessed,
Some are, and must be, greater than the rest.

He will see the necessity for law, and he will yield im-

plicit obedience to the law created by that necessity. Let that law, based on equity, be administered by even-handed justice, and he will carefully act in accordance with its requirements; and if occasion demand, will be prepared to stand by and defend it to the last extremity.

‘Books are excellent teachers,’ says another author, ‘for we are not ashamed to go to them, confessing our ignorance, when they at once correct our errors or chastise us for our faults, without public exposure, or the humiliating scourge of the schoolmaster.’ But all books are not sound moral teachers; some misdirect and mislead the humble student. Education, mere literary education, does not compel the teacher of others to pursue a strictly moral course. Academic honours are not exclusively the propagators of the virtuous and philanthropic. The unchaste, the profane, the avaricious, the tyrannic, are sometimes to be found in the chair of authority, robed in the vestments of the priest or the philosopher. Like that once bright spirit, of whom Milton sings, they drag down others in their headlong impious course, and glorying in their shame, employ the powers of high intellectuality with which they have been gifted, to destroy the simple ones who, dazzled by their superior genius, look admiringly to them for direction and instruction.

At the present time, books are plentiful, and books are cheap. Formerly books were written for the privileged few; now they are printed for the million. Books of every description, and at almost any price, are to be met with. All tastes are catered for; all opinions find their peculiar expository organ. The churchman, the dissenter, the protestant, the catholic, the teetotaller, the vegetarian, the mormonite, the infidel, have each their penny weekly or monthly serial. ‘Everything for a penny.’ Penny Pulpit—Penny Magazine—Penny Shakspeare—Penny Novelist—Penny Medical Adviser—Penny Educator—Penny Cyclopædia. From the crochet-workers, who ply their little hooks with skill, dexterity, and industry, down to the lazy, loitering speculators, who hang about the destructive betting offices, each has his or her penny guide to industry or prodigality.

What a contrast between 1711, and 1852. In 1711, the first number of the *Spectator* was issued, a morsel of choice morality, though not altogether free from the coarseness and indelicacy current in the upper circles of society in its day, at one penny for a small sheet of paper, containing four scanty pages of letter-press, without pictorial embellishment. In 1852, a penny miscellany, with one or more superior wood engravings, containing sixteen well-filled pages of letter-press, giving valuable information to all, but especially the working classes, in language correct, refined, and lucid, was issued by the Religious Tract Society, entitled the *Leisure Hour*. Truly 'wisdom crieth without; she uttereth her voice in the streets.'

There is a great amount of trash connected with penny weekly literature. The titles of those publications speak for themselves. *Varney the Vampire, or the Feast of Blood*—*Jonathan Wild, the Thief Taker*—*The Murder at the Old Smithy*—*Geraldine, or the Secret Assassins of the Old Stone Cross*—*Ada, the Betrayed*—*Ela, the Outcast*—and many others of the ferociously sanguinary, or sickly sentimental school. The subscribers to this 'library of romance'—this literature of extravagant and horrible fiction—are not to be found among the adult working classes of London. Hyperbolic descriptions of feminine beauty, bombastically heroic flourishes about patriotism, and honour, and chivalry, love at first sight, dying for love, and all the mawkish sentimentalism which is the staple commodity of those 'thrilling' and 'deeply-affecting' romance writers, find no favour in the estimation of working men. The purchasers are to be found among boys and girls, who, not having rightly-educated parents to direct them in their reading, from the love of the marvellous and adventurous inherent in their natures, greedily devour the wretched literary garbage which unprincipled publishers offer with stimulating pictorial garnishings, to tempt and gratify their morbid appetites. It is by no means uncommon to hear educated persons condemn the great majority of cheap serials as unfit for reading, and lament over the degradation of mind which can keep up the supply by a demand for such paltry

literature; but to judge correctly, let such persons compare the penny romances of the day with the publications in three, four, and five octavo volumes, issued from the Minerva press at the east, and others from the neighbourhood of Bond-street in the west end of the metropolis forty and fifty years ago, and they will not find a very remarkable difference between the *Romance of the Pyrenees*—*The Mysteries of Udolpho*—*The Bravo of Venice*—and many others which might be named, some of which came from the pen of high aristocracy, and even from the imaginative genius of a royal lady, and those penny romances of ‘startling incident’ and ‘exciting interest.’

The fact is, that mankind generally prefer to live in the ideal rather than the actual. Every class of society has more or less of poetry in its nature. Works of fiction meet with a hearty welcome from all classes of the community, and they are deeply interested for the time in the fortunes of the hero, or heroine of the narrative.

It has been told, that when Richardson’s *Pamela* was issued in periodical numbers, the inhabitants of a country village subscribed for a copy among them; and that they regularly assembled at the smithy to hear the blacksmith read the current number, week by week; every coming number was looked for with anxiety. A deep interest was taken in the fortunes of the heroine, and when, at last, they came to her marriage with the squire, they were so overjoyed as actually to have the church bells rung out merrily to give expression to their gladness.

The immense circulation of that remarkable book, *Uncle Tom’s Cabin*, of which upwards of one million of copies have been sold in this country alone, and which has been published, week by week, by instalments, proves what we affirm. Almost every penny weekly miscellany (one of the most respectable of which, the *True Briton*, has devoted to its illustration not less than twenty superior wood engravings by Anelay) proves how general in our country is the demand for tales of interest and works of fiction.

By such means valuable information is given on many important subjects to all classes of society. The rich become

more familiar with the habitudes of the 'poor, and the poor are made better acquainted with the rich. Correct information is conveyed to the minds of the untravelled, and the comparatively unread, respecting the physical geography, political, social, and moral condition of the inhabitants of other countries, in an interesting and pleasing form; far more likely to leave a permanent impression than in the form of a dry, and therefore uninteresting, series of unconnected or comparatively isolated facts and details.

Whether the myth be *Jack Sheppard*, the *Wandering Jew*, or *David Copperfield*, the class whose taste it suits for the time revel in its enjoyment. There must be a provision made for this natural want of the mind. It is sometimes absolutely refreshing to get away from the absorbing, and perhaps corroding cares of the present and actual, into the regions of ideality and fancy.

Tom and Eva were seated on a little mossy seat, in an arbour at the foot of the garden. It was Sunday evening, and Eva's bible lay open on her knee. She read, 'And I saw a sea of glass mingled with fire.'

'Tom,' said Eva, suddenly stopping, and pointing to the lake, 'there 'tis.'

'What, Miss Eva?'

'Don't you see? There!' said the child, pointing to the glassy water, which, as it rose and fell, reflected the golden glow of the sky. 'There's a sea of glass, mingled with fire.'

'True enough, Miss Eva,' said Tom, and Tom sang,

'Oh, had I the wings of the morning,
I'd fly away to Canaan's shore;
Bright angels should convey me home
To the new Jerusalem.'

'Where do you suppose new Jerusalem is, uncle Tom?' said Eva.

'Oh, up in the clouds, Miss Eva.'

'Then I think I see it,' said Eva; 'look in those clouds. They look like great gates of pearl; and you can see beyond them, far far off, it's all gold. Tom, sing about spirits bright.'

Tom sang the words of a well-known Methodist hymn:

'I see a band of spirits bright,
They taste the glories there;
They all are robed in spotless white,
And conquering palms they bear.'

‘Uncle Tom, I’ve seen *them*,’ said Eva. Uncle Tom had no doubt of it at all; it did not surprise him in the least. If Eva had told him she had been to heaven, he would have thought it entirely probable.

A base advantage is taken of the popular desire for tales of imagination and fiction, to produce works of an unhealthy moral tendency, but unhappily in harmony with the worst instincts of our own nature. *The Mysteries of London*, and *The Mysteries of the Court of London*, both penny weekly publications, from the pen and press of G. W. M. Reynolds, are extensively circulated and sold to young men and young women of imperfect moral education. Well penned, they present to the reader, artistically wrought up in the form of a mysterious narrative, extending over from one to two hundred weekly numbers, all the disgusting facts which have from time to time, during the last fifty years, been brought to light, and exposed in the public journals, as reports from police courts, criminal trials, and cases of seduction, and adultery, from our ecclesiastical courts, and courts of common law. These are artfully and cleverly dressed up and aided by the depraved pencil of an artist skilled in depicting the sensual and the horrible; and while they interest the tale-devourer, they, at the same time, fearfully stimulate the animal propensities of the young, the ardent, and the sensual.

Dangerous works of fiction are calculated to debauch and demoralize the young, the credulous, and the undisciplined. None but a man of depraved mind could thus pander to the worst passions and instincts of young men and women, filling their imaginations with impure imagery, and deluding their minds with false social and political economy.

There is a decided improvement in the language and deportment of working men in the present day, as contrasted with what it was some thirty years ago: then, when the writer first entered a manufactory, as a worker, the whole of the men, from the humblest to the highest class of workmen, indulged in the use of vulgar, profane, and filthy language. Nicknames and disgusting adjectives, coupled with those names, went the round of that factory from morn to night,

Their common conversation was demoralizing and degrading. To object to, or refrain from vulgar ribaldry, and swearing, was to draw down upon such a man the banter and ridicule of the other workmen. As for religion, or religious observances, that was quite out of the question, not one man out of about fifty employed in that establishment, attended any place of public worship or religious instruction. At the present time, among the men connected with the same house of business, you will rarely hear an oath or a vulgar epithet. If any man were to give utterance to a profane, or lewd, or filthy expression, he would be instantly rebuked, and put to silence by others working around him. No one need to fear placing a son there, for instruction in trade. There are to be found several earnest, frugal, religious-minded men, ready and willing to give advice and support to any youth willing to act and live morally and religiously among them. In almost every branch in that business, fines and footings, which were always spent in drink, and led to much excess, have been abolished, and sobriety is the rule, inebriety the exception in that establishment.

One gratifying fact we must notice in connexion with the penny literature of the day ; it is this, that, almost without exception, there is a decided recognition of the truthfulness of revealed religion. It is true, we may occasionally meet with severe and uncharitable remarks on ministers of religion and religious professors, but, there is no depreciation of Christianity, no insult offered to the author of our holy religion ; on the contrary, frequent reference is made, and homage paid to the self-denying, merciful, and gracious Saviour.

There is an atheistic publication, a penny weekly serial, called the *Reasoner*, conducted by Mr. Holyoake, a clever orator, of good general education, but, so far from that work being generally acceptable to the working classes, although the editor occasionally itinerates through the manufacturing towns and districts in the provinces, lecturing on behalf of his negative creed of infidelity, and, of course, recommending his *Reasoner* to the notice of working men, it is carried on at a considerable pecuniary loss, which loss has hitherto

been met monthly by the subscription of a few persons, who, in their desire for infidel propagandism, are regardless of the expense incurred by themselves in the endeavour to carry out their object.

Every year the number of the well-informed and well-disposed working men increases. This is to be attributed, partly, to the existence of well-conducted schools, from which their children bring valuable information home to the domestic fireside, in the form of books from the loan library. Much of this may be the work of the coffee-shop library. There is a coffee-shop in this parish, kept by a man named Potter, in which, every evening, except Sunday, may be seen from sixty to ninety men and lads, quietly and earnestly engaged in reading. That shop has been kept by the present proprietor for fourteen years. He has expended sixteen hundred pounds to furnish a library for working men. Books of instruction and amusement, history, travel, biography, novels, and romances; including the works of Scott, Edgeworth, Bulwer, Dickens, Cooper, Marryatt, Galt, and others, are to be had, on asking, from the waiter, by its number in the printed catalogues, which lie in bound volumes on the tables. In addition to these, new publications of standard works from Bentley, Colburn, Chapman and Hall, and other publishers, are added monthly to the library; and these, together with the dramatic works of Shakspeare, Sheridan, Colman, and others, to the number of two thousand dramas, may be read, perfect order being kept by the presence of the proprietor, until ten at night, without any charge for reading; the payment of one penny for a cup of coffee being all that is required to enjoy the privilege.

It is a remarkable fact, that, out of the seven streets, radiating from a common centre, known as the Seven Dials, five shops for the sale of cheap weekly publications are to be found in four of them: three of the shops have small circulating libraries in addition. In order that some idea may be formed of the number of publications sold to the humbler classes in that neighbourhood, it was ascertained by the writer, from one of the shopkeepers, that he paid

his rent with the profit arising from the sale of one penny publication, the *London Journal*.

If a calculation be made, reckoning the rent at ten shillings weekly, rather under than above the mark, the trade price being eightpence for thirteen copies, it will give the number of three hundred and twelve copies, or twenty-four publishers' dozens, of the *London Journal* sold at that shop alone.

That periodical may not be the most desirable for an educated mechanic's family, but it, together with a similar miscellany, the *Family Herald*, is free from indelicacy, vulgarity, and infidelity.

As a specimen of the editor's sentiments on religion, a quotation from the *London Journal* (No. 402, vol. xvi., Nov. 6) may be instructive, especially when it is borne in mind that at each of the shops mentioned it is sold to the inhabitants of a locality usually considered as both physically and morally degraded. It is to be found on the last page, which is set apart for 'Notices to Correspondents:—

T. F. complains, in a vulgar and flippant manner, of our denunciation of infidelity. A man so weak in mind must have coarse manners, so we can excuse his rudeness to ourselves. He is in a fog, and unless he endeavours to creep out of it, he will remain in it, floundering and blundering, just like a child who has lost his way on a moor.

We repeat our assertion that infidelity is a crime, because it is a lie. It is the great Sorbonian bog in which perishes both mind and body.

'It is a glorious thing, when all is said,
To give one's soul up to some large belief.
For me, I would much rather be a leaf,
Frail traveller with the winds, and by them led
To those dim summits where the clouds are dark,
Than scorn all creeds.'

Besides, infidelity, if it means anything, is a belief in nothing, and that is impossible. Every sentient human being has a faith in something, probably in himself, how then can he or she be an infidel? Applied to sacred subjects, such as the existence of a Supreme Being, this description of doubts is purely to be attributed to the morbidness incidental to a state of transition from darkness to light. We are only in the morning of knowledge; but this much we know, that from the manifest proofs of design

in the world, we infer the existence of a designer. How beautifully Dr. Cumming demolishes infidelity on this point. 'Take a fount of types,' said he, in his sermon on 'God in Science,' 'and scatter them over the floor of Exeter Hall, would they arrange themselves into the shape and order of Milton's *Paradise Lost*, or one of Shakspeare's plays? Certainly not. But if, on the other hand, they found them arranged in the composing stick, in the shape and order of either one or the other, would not the natural inference be that it had been done by some person who had first designed the work, and then carried that design into execution.'

The working classes owe a debt of gratitude to those 'good men and true' who, in the year 1832, resolved to attempt the establishment of a superior weekly miscellany, at a cheap rate, for the amusement and instruction of working men. First, the brothers William, Robert, and James Chambers commenced the publication of a folio sheet, called the *Edinburgh Journal*. This has undergone a modification twice; first to a quarto, and from 1843 to an octavo form.

Admirably have they carried out their plan, as stated in their first number by William Chambers:—

'Every Saturday, when the poorest labourer in the country draws his earnings, he shall have it in his power to purchase, with an insignificant portion of even that humble sum, a meal of healthful, useful, and agreeable mental instruction; nay, every schoolboy shall be able to purchase with his pocket-money something permanently useful, something calculated to influence his fate through life, instead of the trash upon which the grown children of the present day are wont to expend it.

'I have voluntarily, and unprompted, taken in my hands an engine endowed with the most tremendous possibilities of mischief. I may have it now in my power to instil the most pernicious opinions, on almost any subject, into the minds of three millions of human beings; but I see the straight path of moral responsibility before me, and shall, by the blessing of God, adhere to the line of rectitude and duty.'

One month after Messrs. Chambers had issued their *Edinburgh Journal*, was published the *Penny Magazine* of the Society for the Diffusion of Useful Knowledge; followed by the *Saturday Magazine* for the Promotion of Christian Knowledge; both valuable and useful penny weekly miscellanies, illustrated by well-executed wood engravings.

These three miscellanies were most efficient teachers of

the working classes, and from the success they met with, the proprietors were induced to extend their means of usefulness; hence, a number of elementary and other works were published from time to time, each meeting with a responsive welcome from the classes they were designed to benefit. Among these may be mentioned *Chambers's Information for the People*, complete treatises on the sciences and other subjects; the *Penny Cyclopædia*, and *Knight's Shilling Volumes for the People*.

Of those three miscellanies, *Chambers's Edinburgh Journal* is the survivor, as vigorous, as useful, and more extensively circulated than ever.

Every writer for the working classes, to be successful, must avoid all affectation in style, fawning obsequiousness, and childish simplicity of language. If he address himself to his task earnestly, honestly, plainly, and without flattery, he will be sure of approbation from those whom he desires to instruct and elevate. There is no lack of honest and able labourers in the field; men who, like Charles Knight and William and Robert Chambers, give themselves thoroughly and sincerely to the work of helping working men to help themselves.

Within the last eighteen years, an entirely new description of literature has come into existence in connexion with temperance societies and their principles, which has found a vast circulation, especially among the working classes. By this means important information has been given in a plain and popular form on political and social economy; life, health, and disease; chemistry, anatomy, and physiology.

Many eminent literary and scientific men have given their valuable assistance to the promulgation of sound and healthy views on the important subject of thorough sobriety. Premiums have been given from five to one hundred guineas, for the best essays on the temperance question. These have produced among others, *Bacchus*, by Dr. Grindrod, and *The Use and Abuse of Alcohol*, by Dr. Carpenter, prize essays, for which one hundred guineas each were given, and which have afforded valuable scientific, medical, moral, and statistical information.

To enumerate the weekly and monthly temperance publi-

cations, known as 'Intelligencers,' 'Advocates,' 'Essayists,' 'News,' 'Reviews,' 'Chronicles,' &c., would occupy too much space; suffice it to state, that not only have these had a wide circulation among working men, but that, without exception, the whole are based on Christian principle, and conducted by Christian men.

Temperance, or as it is frequently termed 'Teetotalism,' has wrought a great change in the popular sentiment, respecting the nature and properties of fermented liquors. In proof of which, the annexed statement, No. 1, will show that although the population of England has, at the least, doubled itself within the last sixteen years, the quantity of intoxicating liquors imported and manufactured now, is very little more in amount than, sixteen years ago, was consumed by the then population.

There is a literature pertaining to the working classes, which has found acceptance with hundreds, and which widens its sphere day by day.

It may excite a smile from some, to know that it is the literature of a modern sect, called the Latter-Day Saints—most usually known as 'Mormonites,' but, let attention be given to the annexed facts. No. 2, extracted from the 'Millennial Star,' a penny publication, issued weekly by the leaders of the people, which has reached its fifteenth volume, and it will be seen how great must be the number of those who have sympathy with their opinions.

Let those who have not entertained the subject, purchase a volume by Mr. Mayhew, published by the proprietors of the *Illustrated London News*, called the 'Mormons,' let them ponder over the statement annexed, No. 3, extracted from that book, and they will find that every month, from all parts of England, active, industrious, earnest working men are leaving their native land for 'Zion,' in North America, while others are striving hard to obtain the means for emigration by abstaining from strong drink and tobacco, and other non-essentials to health and happiness, solely that, in a religious spirit, they may work, and live, and die, among their fellow-disciples in that chosen territory; and then let such acknowledge that the movement is not so insignificant as to be deemed matter for ridicule and mirthfulness.

In concluding these remarks, the writer is well aware that the position he occupies is in the valley, not on the mountain of vision; his sphere of observation is therefore very limited, yet, he believes that the signs of the times, as far as he can discern them, lead to the sure anticipation of the 'good time coming,' when all shall know themselves as immortal and responsible beings, and thankfully and joyfully give glory unto God through Jesus, their advocate and redeemer.

To borrow a figure from geology, the working classes are composed of strata, differing in appearance and density, yet, imperceptibly gliding into and blending with each other, so as to set at nought all attempts at arbitrary classification. At the bottom we have the less, at the top the more highly educated and intellectual; but there is a great substratum, a chaotic mass, in which brutality, sensuality, filthiness, and ignorance are conspicuously present.

Even there a work is going on silently, slowly, but effectually. The humble, devoted Christian missionary, the industrious Christian philanthropist, the earnest advocate of true sobriety, with his elevating temperance pledge, the sanitary reformer, the ragged-school teacher, are laboriously stirring, upheaving the mass of corruption from its depths; procuring order in place of confusion and harmony by a separation and rearrangement of apparently inharmonious and discordant elements.

There is a purifying process going on, whose result must be satisfactory to every friend of humanity.

The work is difficult—the task more than Herculean—mere flesh and blood recoils from the appalling amalgamation of all that is foul and foetid, morally and physically, but 'there is a spirit in man,' that urges him to go forward in the strength of one who is mighty to deliver; and although it may be the labour of years, the end will be attained, and the work be finished.

Public opinion will ultimately be brought to bear like a mighty flood on the pestilential marshes and malaria, and they will be swept away for ever into the ocean of oblivion.

PERSEVERANDO.

No. I.

An Account of the Quantities of Coffee, Tea, Cocoa, Foreign and British Spirits, Beer, Malt, and Wine respectively, retained for Home Consumption in the United Kingdom in each of the last Sixteen Years, ending 5th January, 1851.—From the last Returns.

Years ended 5th Jan.	COFFEE.	TEA.	COCOA.	RUM.	OTHER FOREIGN SPIRITS.	BRITISH SPIRITS.	BEER.	MALT.	WINE.
	Lbs.	Lbs.	Lbs.	Gallons.	Gallons.	Gallons.	Barrels.	Bushels.	Gallons.
1836	23,295,046	36,574,004	1,084,170	8,416,966	1,348,740	24,710,208	16,330,010	42,892,054	6,420,342
1837	24,947,190	49,142,236	1,130,168	8,324,749	1,292,271	26,745,300	17,018,429	44,387,719	6,809,212
1838	26,346,961*	30,625,206	1,416,613	8,184,255	1,240,210	24,493,539	15,988,035	40,551,049	6,891,531
1839	25,765,673	32,351,593	1,601,787	8,135,651	1,232,574	26,486,543	16,039,597	40,505,566	6,990,271
1840	26,789,945*	35,127,287	1,605,800	8,830,263	1,195,154	25,190,843	16,883,311	39,930,941	7,000,486
1841	28,664,341	32,252,628	2,041,678	2,512,960	1,131,450	21,859,337	15,769,434	42,456,862	6,553,922
1842	38,370,857	36,675,667	1,928,847	2,277,970	1,186,104	20,642,333	14,537,266	36,164,448	6,182,960
1843	38,519,646	37,355,911	2,246,569	2,097,747	1,103,268	18,841,890	14,284,646	35,851,394	4,815,232
1844	29,979,404	40,293,393	2,547,934	2,103,715	1,058,242	18,854,332	14,122,191	35,693,890	6,068,987
1845	31,352,382	41,363,770	2,589,977	2,198,592	1,044,014	20,608,525	14,624,854	37,187,186	6,838,684
1846	34,298,190	44,193,433	2,579,497	2,469,135	1,080,754	23,122,588	14,925,113	36,545,990	6,736,131
1847	36,754,554	46,740,344	2,951,206	2,683,701	1,561,629	24,106,697	16,283,298	42,097,085	6,740,316
1848	37,441,373	46,314,821	2,079,198	3,328,985	1,574,068	20,639,797	14,515,391	35,307,813	6,053,847
1849	37,077,546	48,734,789	2,919,591	2,986,979	1,648,384	22,202,450	14,555,010	37,546,157	6,136,547
1850	34,431,074	50,524,688	3,233,372	3,044,758	2,234,709	22,962,012	15,243,681	38,935,460	6,247,689
1851	31,226,840	51,178,216	3,103,926	2,902,286	1,889,316	25,844,887	16,846,755	41,448,936	6,684,657

* Admitted at 5 per cent. ad valorem.

No. II.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending March 15th, 1852.

CONFERENCE.	AGENT.	Dr.
London.....	T. C. Armstrong	£436 18 0 $\frac{1}{2}$
Birmingham	John Godsall.....	203 17 8 $\frac{1}{2}$
Glasgow	Thos. Kirkwood	144 15 7
Sheffield	John Memmott....	132 8 6 $\frac{1}{2}$
South	Edward Hanham	130 8 4
Bradford	John Taylor	107 1 0 $\frac{1}{2}$
Bedfordshire	Henry Smith.....	101 9 7
Preston	John Parkinson	95 18 0 $\frac{1}{2}$
Manchester	James Walker ...	82 13 8
Warwickshire	Richard Tilt	81 5 9
Nottinghamshire.....	John Wigley	73 16 2 $\frac{1}{2}$
Herefordshire	Richard Jones	71 12 0 $\frac{1}{2}$
Eastern Glamorgan	Richard Morris ...	70 19 0 $\frac{1}{2}$
Norwich	William Wells ...	66 7 6 $\frac{1}{2}$
Staffordshire	J. F. Bell	56 13 0 $\frac{1}{2}$
Leicestershire	T. Chamberlin	53 11 11
Edinburgh	G. P. Waugh.....	51 11 6 $\frac{1}{2}$
Newcastle-on-Tyne.....	Wm. Soulsby ...	50 18 6
Lincolnshire	James Farmer ...	49 12 2 $\frac{1}{2}$
Western Glamorgan	David Bona	49 5 8
Cheltenham.....	Thomas Clarke	48 8 8
Reading	Thomas Squires....	48 0 11
Liverpool.....	James Linforth....	38 16 4
Southampton	W. Eddington ...	38 13 5
Derbyshire	W. Cartwright ...	38 12 11 $\frac{1}{2}$
Hull	W. L. Allen	33 12 11 $\frac{1}{2}$
Dundee	John Copley	31 3 8 $\frac{1}{2}$
Late Herefordshire.....	John Preece	24 17 9
Cambridgeshire	J. W. Boud	23 13 0
Channel Islands	F. Kirby	21 16 2
Dorsetshire	Edward Frost ...	21 3 0 $\frac{1}{2}$
Carlisle.....	John Carmichael	16 9 2 $\frac{1}{2}$
Monmouthshire	G. W. Davies.....	16 0 11 $\frac{1}{2}$
Land's End	James Caffall.....	15 19 9 $\frac{1}{2}$
Worcestershire	Matthew Rowan	15 17 4 $\frac{1}{2}$
Shropshire	David James	14 11 7 $\frac{1}{2}$
Belfast	G. Clements	11 2 11 $\frac{1}{2}$
Ile of Man	John Kelly.....	9 0 11
Brecknockshire	D. Williams	8 8 1
Denbighshire	John Parry	6 5 5

Carried forward.....2593 10 11 $\frac{1}{2}$

CONFERENCE.	AGENT.	Dr.	
Brought forward.....		2593	10 11½
Pembrokeshire	John Price.....	5	13 1½
Flintshire	William Parry ...	4	4 5
Carmarthenshire.....	Isaac Jones	4	1 3½
Anglesea	William Simms...	2	9 2½
Pembrokeshire North.....	Philip Sykes	1	4 7
BRANCH.	AGENT.		
Dublin	H. E. Bowring ...	7	18 11½
Tedbury	J. Walker	5	0 10
Derry	R. G. Frazer	3	18 10½
Jersey	W. Ballan	2	5 2
W. A. Smith (Halifax, N. S.)		9	1 9
Thomas Braidwood		2	13 0
Australia (C. W. Wandell)		1	16 8½
F. Merryweather, Cin. Ohio, U.S.A.		1	4 7½
J. W. McLellan.....		0	17 9
(Errors excepted.)		£2646	1 2½

No. III.

'Many years ago these people had established an emigration agency in Liverpool, having ramifications in all parts of England, Wales, and Scotland: and the number of Mormon emigrants sailing from that port to New Orleans, on their way to the Great Salt Lake Valley in California, during the year 1849, had been no less than 2,500, chiefly consisting of farmers and mechanics of a superior class, from Wales, Lancashire, Yorkshire, Staffordshire, and the southern counties of Scotland; and since 1840 the total emigration of the sect from Great Britain had amounted to between 13,000 and 14,000 persons.'—Preface.

'The strongholds of the sect are in England, Wales, and Scotland. Fully 300,00 people in Great Britain are members of their church; and there is not a considerable town in which they have not a congregation.'—P. 248.

'The means taken by this people for the preservation of order and cleanliness on board are admirable, and worthy of imitation.'—P. 252.

'The committee act at sea as police. Three of them take each side of the between-decks, and see that every person is in bed by eight o'clock in the evening, and in the morning that every passenger is up, the beds made, and the rubbish swept together,

hauled up in buckets, and thrown overboard before seven o'clock.'—P. 253.

'From my knowledge of the emigration at present going on from Liverpool, I can truly say that it would, indeed, be not only conducive to the comfort and health, but would absolutely save the lives of many who now die on shipboard, could the same rules for cleanliness, order, &c., be introduced amongst the general class of emigrants who leave this port for America.'—P. 254.

'Whatever the world may say of the Mormons, the Mormons may say of themselves that they have succeeded in establishing the third political system that has grown out of Christianity. The Pope, the Queen of England, and Brigham Young are alike heads of states and of churches, and what is, perhaps, as remarkable a fact, the only state church in America is that which has been founded by Joseph Smith. The great impetus given to the trade and population of the Pacific, by the discovery of the golden treasures of California—a discovery partly owing to the Mormons—will doubtless lead to a more rapid development of the resources of the new and peculiar community of Deseret or Utah, than might otherwise have been anticipated. Their past history has been a singular one. Their future history promises to be even more remarkable.'—P. 326.

THOUGHTS UPON TOWN AND COUNTRY.*

BY VISCOUNT LEWISHAM, M.P.

IT may be in the recollection of some of those whom I am now about to address that, a few years since there was erected upon the cross of St. Paul's cathedral a 'crow's nest,' as it was termed, or hut whence a vast district as well of London itself as of the adjacent country was surveyed by a detachment of Sappers and Miners. *Figuratively* I would request my hearers to imagine themselves as about to accompany me on a survey of portions both of town and country, not indeed from so very elevated a point, but rather as spectators of a series of 'dissolving views.' Those *views*, or to speak more correctly, *sketches*, will, it is earnestly hoped, afford some little interest to those before whom they are about to be laid, and if the plan which it is intended to pursue be considered novel, yet it will I trust not be found destitute of either point or moral. It is in fact the earnest desire of him who is now about to endeavour to express to you thoughts which have long occupied his mind to put forward his ideas plainly, without offence but without reserve, and in no case with the intention of alluding in a manner calculated to give the slightest annoyance to *real* persons or places. He wishes to show that true as is the proverb familiar to most of us, 'God made the country

* The matter of the following paper was principally introduced into a lecture delivered by the writer in Easter week of the present year before the members of a Society at Bilston in his own county of Stafford. He has therefore presumed, though with occasional alterations, to preserve the original form of his composition.—*May*, 1853.

and man made the town,' in its literal sense, yet it is not therefore necessary either for the country to condemn the town nor for the town to detest the country; and if he succeed in any degree however slight in healing and allaying feelings of irritation between these two great interests, he will not consider his present attempt to have been undertaken in vain.

But to proceed at once to our 'dissolving views.' Our first scene shall be laid in the interior of an ancient *country* church where monuments of armed knights resting beside their stately dames, and brasses bidding to pray for souls of those whom they commemorate carry the mind back to feudal ages. But it is not with past times that we deal. It is at the present day that we will imagine ourselves observing the group which on the Sunday fills that seat of honour in the chancel, 'the Squire's pew.' There are the parents who have endeavoured,—as they are still endeavouring,—to train up in 'the way they should go' the children by whom they are surrounded: there they confess their sins to the same Heavenly Father from whom they thankfully derive the blessings which they enjoy, and join with earnest devotion in the services of the church. See by their side stand their firstborn son, an honest English boy whose countenance unmistakeably announces manly 'straightforwardness' and ready intelligence. Mark his devout manner, listen to his fervent utterance of those responses which from a child he has learnt to repeat, and which, as well as the prayers contained in the book upon which he now fixes his attention, (the more affectionately perhaps because it was the gift of his mother), he every day comprehends better and in consequence values more highly. Not his however the service of the lips alone. He has been early taught the *practice* of Christianity—he has learnt that in his every action and in every place his religion must accompany him. Hence it is that in his very amusements his scrupulous observance of *Honour* and *Fair Play* springs from a far higher motive than the wish, laudable though it be, to obtain a good name among his schoolfellows. He has also found that to be pious it is *not necessary* to be morose; and that, however

strenuously one may be endeavouring to do that which is right, it is no part of duty to despise others. His cheerfulness is not the result of mere thoughtlessness nor of the excitement of the moment, but proceeds from the only true and legitimate sources, a quiet conscience and a light heart. There may be some who consider this portrait overdrawn, but let me assure them that in our great public schools are to be found many such as I have represented, and that numbers of those who in later life have attained distinction owe much of their success to those principles which, imbibed at home, were first put to the proof in the company of their contemporaries of various tempers and dispositions, among whom they were compelled to learn to take and adhere to 'a line of their own.'

But let us now return once more to the family group, as the service is concluded, and the congregation is now leaving the church. See how the old servants watch their young master as he follows his father past their seat. They look upon him as a prodigy of almost superhuman excellence, and his return home for the holidays is nearly as joyful an event with them as it is with his younger brothers and with the little sister who will probably run to meet them when they approach nearer home, being as yet too young to accompany her parents even to the shorter afternoon service.

Before those who have together performed their common devotions separate in different directions towards their respective habitations—in the churchyard will many a friendly salutation be interchanged between the dwellers in the great house and their humbler neighbours, who believing it a part of their duty to render 'Honour where honour is due, consider it no degradation to manifest their feelings of affection (though as towards superiors) for those whose neighbourhood they by experience know to be a blessing to themselves and theirs. Let us no further follow the family, whose progress is rather retarded by the company of the younger children, but leaving them in the belief that the duties which they have now performed will not be without their effect upon them during the remainder of the

week, let us imagine our sketch of the Sunday in the country to dissolve gradually into a view in the town, in London. The object then which meets us (though indistinctly of course at first), shall be the spire of a church at the 'West End' as it is termed, that quarter of the metropolis where some imagine and others pretend that nothing besides vice, dissipation, and frivolity can possibly dwell. As the view becomes clearer, crowds may be seen pouring towards the open doors of the edifice. We will incorporate ourselves into the picture (so to speak), and becoming part of the throng, will enter. When the prayers, which have been well and fervently read and heartily joined in, are at an end, and while the noble organ is pealing forth its rich tones, we will look towards him who now stands in the pulpit with the bearing of an earnest 'Christian soldier.' In his countenance boldness seems tempered with gentleness worthy of the Master whom he serves, and zeal appears kept within bounds by discretion;—a gift valuable always, but never more so than in the troublous times in which our lot is cast!

Next let us mark the congregation which he is about to instruct. Here are to be seen not only persons of high position, not only on the one side the present Prime Minister of England opposite to his predecessor on the other; not only the senator with his family; not only the well to do middle class shopkeeper, but also the artisan, he who with the labour of his hands supplies his daily wants; for the parish under the charge of him to whom we allude is large and populous, and his parishioners are of a very mixed character. Yet can it be said with truth that he has ever sought to suit his doctrine to the fancies of any one class of his hearers? But his merits having now been suitably acknowledged by his appointment to the See of Lincoln which has given sincere satisfaction to earnest churchmen of all parties, let us hope that the Rev. John Jackson may long be spared to adorn the Bench to which he has been raised, and that his elevation may prove a sure and happy omen of better unity and of increased efficiency in our church!

(I may add that were I a parishioner of St. James's or an intimate personal acquaintance of the bishop designate, I would not thus have alluded to him, but like many others esteeming his numerous high qualities I am anxious to offer my humble tribute to his worth.)

The service being concluded, we will now single out that respectable, cleanly, contented-looking man who has occupied one of the free sittings in St. James's Church, and will follow him home to his lodging where his wife has just completed her preparations for dinner. Their eldest daughter, bending under the weight of the Sunday joint hot from the oven, is in the act of resigning into her mother's hands the dish which with no little pride she has brought from the baker's, and the baby, who has detained his other parent from church by the exhibition of unusual 'fractiousness,' incidental most likely to 'teething,' is now beginning to wake up and show that he too is conscious of the approach of dinner-time. The father glances with satisfaction at the coarse but clean white cloth upon the table, which like the pure fresh linen wherein they are all clad has been washed, and, to use a technical term, 'got up,' at the public laundry. Nor have the adjacent baths been without their share in contributing to the comfort as well as to the health of this family. Besides, here is no steaming tub hastily thrust into a corner, no line sustaining its reeking load of partially dried clothes making the atmosphere close and damp, but in the upper division of the small window there is contrived a simple ventilator which combines with another fixed in the chimney to keep the inmates of the apartment healthy, though somewhat cramped for room. Yet they no doubt hope by frugality and good management to be enabled one day to remove to a more spacious and convenient home. In the meantime they have considered how they may best subdivide their common sleeping-apartment with slight but effectual partitions, so as it were to contrive a separate apartment, if not for each individual member of the family, at least for those of different sexes.

I may perhaps be pardoned for touching here upon a

subject akin to that of Baths and Washhouses. For the beneficial effects of those institutions are now acknowledged, and the poorer classes in our great towns know by experience their advantages and their usefulness. They are conscious, moreover, that themselves contribute towards the support of the establishments, by the sum, small though it be, which they pay, and that they consequently are not entirely dependent upon the liberality of those among their richer neighbours who have subscribed towards them. I wish therefore to ask whether upon a like principle 'Public Kitchens' might not also be established for the preparation, under proper regulations and with competent assistance, of the food of the poor? Let in these also the system adopted in the public washhouses, that of *privacy*, be observed, in order that they who are only able to bring with them a small quantity of (perhaps) inferior food, shall be enabled, under the advice of a person qualified to instruct, to dress that humble allowance without having to fear the contempt or ridicule of a more fortunate neighbour. Let the daughter or wife of the mechanic there be taught at small cost to 'make the most' of everything, and let those who have not a joint to send to the baker's, be enabled at the public *kitchen* to prepare if not a plentiful, yet a tolerably palatable mess. This crude scheme is earnestly commended to the attention of such *practical* persons as have at heart the welfare of their poorer neighbours, in order that if possible it may be moulded into shape and rendered really effective and useful.

The domicile however of the industrious artisan must now give way. The succeeding scene shall be laid at the very earliest dawn of a clear morning in the beginning of summer, at a time when the stillness accompanying the first return of day in the country would appear, especially to one who should have lately left the town, almost oppressive. It is the hour when in the eastern sky there is as yet but a streak of bright light, which as it increases sets off with peculiar effect objects standing out against it. Such light has the early painter Francia introduced as the background of one of his most beautiful conceptions, in which the figures of the

Holy Family are set off by the sky of a summer morning, doubtless intended (and if so how poetically !) to figure 'The Dayspring from on High.' But it is at this hour that we will again imagine ourselves invisible spectators of what takes place in a room facing the morning sky, the window of which is partially opened. The close drawn curtains rendering necessary more than usual light in the apartment (though the faint grey dawn is beginning to peep in) and the unwonted stir in the chamber indicate the presence of sickness. On that small bed lies the patient, one of tender years, with limbs convulsed with pain, with cheeks flushed with fever, and with eyes bright, (though not with health). Little indistinct words break forth from his parched lips unconsciously, though they have reference to those who watch by his bedside and to his little playmates who sleep unconsciously in the adjoining room. Hush ! His father and mother, whose dress would prove them to have hurried from some gay assembly to watch their little son, kneel ; the father turning to that Liturgy which he loves (for he knows it to afford a fitting service for every circumstance of every rank of life) reads aloud the prayer 'For a sick child.' The mother joins mentally and with tolerable composure in the supplication fervently uttered by her husband. They conclude by together repeating words compiled by no human author, and resign themselves to that will which 'must and will be done.' As they rise from their knees, who is this who enters the room so quietly, who touches the little patient so gently, and prescribes so promptly yet with such decision the necessary remedies ? That is the physician, deservedly reckoned among the friends of those whose son and heir endeared to them by his many engaging ways now lies between life and death. The nurse, out of her attachment to the child and out of weariness too and excitement, suddenly gives way to a burst of grief. The last comer however somewhat sternly represses the outbreak and orders the woman from the room until she shall be able to command herself. And now the object of their anxiety becomes more quiet. Have the remedies begun to take effect ? His breathing grows by degrees more regu-

lar, he tosses less upon his bed. At last he sinks into a deep quiet slumber. The doctor takes his leave—and we will close this scene with the hope that ‘If he sleep he shall do well.’

The parents have purposely been introduced as having returned from an evening party in order to afford an opportunity of alluding to a taunt sometimes thrown in the teeth of those who possess valuable jewels (for we will suppose that the mother of the sick child had in her haste neglected to remove her diamonds.) Those jewels, we may hear it said, should be sold for the benefit of the distressed. But it should be recollected that, like other property, diamonds are frequently handed down from father to son, or rather from father’s to son’s wife—and without denying the truth of the proposition that the rich are in duty bound out of their abundance to do what they can towards the relief of the necessities of their poorer neighbours—it may yet be asserted that there may be, nay that there is property, of which were its possessors to dispose for any purpose whatever they would act both dishonestly and illegally. Then again the physician has been made to speak sharply to the nurse, for it is too much the custom of the present day to judge a man for trivial acts. There are times (let those who call themselves philanthropists maintain the contrary if they will) when sternness becomes a duty and a necessity, and when it is a false notion of kindness to enforce authority without discipline. There are, too, cases when the kindest-hearted man may feel himself called upon to use sharpness in order to ensure the fulfilment of necessary orders.—But of ‘London doctors’ in general we desire to say a few words, for we may assert without fear of contradiction that there is no class of men who better deserve the epithet of ‘industrious’ than they; (and how often is not that term invidiously applied in order to make the poorer classes discontented with their lot?) that there are none who better than they employ the opportunities afforded them of doing good, and who, in the midst of scenes of suffering both bodily and mental of which they are the daily witnesses, preserve greater kindness of heart than they.

For conceive the obligation laid upon a man who sees perhaps twenty or even more patients in a day, to bear with and combat the false hopes of one, the undue despondency of another, and the insubordination of a third. Imagine the anxieties which difficult cases must engender, and recollect the constant effort which must be required in order to preserve and sustain the energies of a conscientious man engaged in the profession of healing. And yet we all of us with the inconsistency of human nature, and perhaps too with somewhat of the free spirit of Englishmen, which, by the way, not unfrequently manifests itself as the spirit of Free Contradiction—rebel against ‘The Doctor.’

Our next scene shall again carry us back to the country. This however shall be no article for a sporting magazine, though in a measure it alludes to a sporting subject. It is the 1st of September, in honour of which day, that country gentleman, who is yet a man of business, is for once about to put off replying to the letters which have just been laid upon the writing table, beside which he stands in his shooting apparel, ready for the field. He decides, after examining their directions, upon leaving them, with the exception of one alone, which he at once tears up, unopened until his return home. We will not accompany him as he sallies forth. We will not dwell upon the advantages of that free intercourse between the landlord and the tenant which the hospitable fare and hearty welcome of the farm-house will engender. Nor will we here enter into a discussion upon the Game Laws—though we cannot help asking why a man has not an equal right to the birds and beasts in his fields and woods (wild though they be), as to the fish in a river, while it runs through his property, though these also may and do change their places, and at one time lie in that part of the stream which is undoubtedly his, at another in that which is his neighbour’s? But upon these and such like subjects efforts are constantly made to mislead persons residing in towns. We will take as an instance the case of a person, no matter whether man, woman, or child, who is taken before a magistrate in the country for breaking and stealing from a

hedge 'a few sticks;' things as we shall be told of no value or consequence to the prosecutor, whose *tyranny* will of course be held up to public reprobation. But why does the prosecutor, appear in that character? For this good and sufficient reason. That hedges are meant as a protection to the fields which they enclose, and that the defective state of a fence may be the cause of expense and loss to the farmer, and if every passer-by were to be allowed to take a *little* from it—there would soon be nothing at all left. Need we ask what would be the result if it were everybody's practice in a town to take a brick from a wall or to chip off wood from the tradesman's shop window frame? Yet, are the two cases entirely dissimilar?

Upon the sportsman's return home however he will not forget the letters which he laid aside in the morning. We will not pry into his correspondence, but allude briefly to the epistle which he destroyed unopened. That was a 'begging letter,' he full well knew the hand in which it was directed, and accordingly spared himself the trouble of perusing the exaggerated tale of woe, disease, and poverty which he was sure to find therein. Mr. Dickens has so well treated upon the subject of begging letter impostors in his *Household Words* that the writer of this need only mention that in his own case he has been favoured by the correspondence of distressed individuals who from their childhood had known not only most of his *actual* relations, but even some of whose existence he had not been previously aware. His own experience also leads him to agree with the above mentioned author, that if a case, however well authenticated be relieved upon the strength of such a letter; it is sure to be immediately followed up by numbers of others from the most practised hands. The only way therefore in which to put a stop to this disgraceful trade (for such it has been proved to be) is not to withhold charity, or to refrain from contributing according to our circumstances towards the relief of our poorer neighbours (undoubtedly the duty of us all), but to take care that what we give is rightly applied. I would therefore take leave to urge my hearers to be very careful in this respect,

and not to be induced to give anything whatever to *beggars*, generally an equally impudent, though a less intelligent class, but to assist according to their ability in the maintenance of well-conducted 'charities,' and to select those which by the periodical issue of a statement of their receipts and expenditure, guarantee to their subscribers that the funds entrusted to their care have been rightly applied.

None, it may here be remarked, are said to be more judicious in the selection of charities to which to afford their support than the two most exalted persons in this country. Indeed, it is by some considered that the names of our Queen and of her illustrious consort, at once stamp as worthy the societies to which they are lent. The mention then of these august persons may not unnaturally be accompanied by the (figurative) view of a royal residence, Windsor Castle. From the terrace below that noble pile of building how wide a prospect presents itself! In the foreground stands the ancient college of Eton, an institution which for many reasons, (and not the least among them that in that great school a boy is compelled, whatever his prospects or position may be, to submit to and perform the commands of his seniors, and taught to find his own proper level), he who now addresses you is bound to respect and love. The public walk, from which we are supposed to be looking forth, is it may be observed carried so close under the windows of our sovereign's abode that she may almost be said to live under the eye of the public. Royalty indeed in this country enjoys but little privacy. Buckingham Palace again is surrounded by parks open entirely to the people, and has but a small piece of garden attached to it; that even being overlooked by adjacent houses: a striking proof that it is inhabited by the ruler of a *free* people, in whose hearts may she as she now does long continue to live! Never may the loyalty which forms so large an ingredient in the manly character of a true Englishman languish or decline; but ever may the true devotion freely paid to one who adorns her position by many virtues as well public as domestic last and increase!

Our next and last scene will it is hoped be considered a cheerful presentation of a merry time—Christmas Eve in the hall of an old English country house. Without, the night is very cold, and the musicians who have just arrived may in consequence be expected to play with the more spirit in order to warm themselves. The ball is now appropriately opened with a ‘country dance,’ led off by the master of the house and the rector’s wife, who, though neither have danced for years and are neither of them young, acquit themselves well. We will take particular notice of one or two among the many couples who follow them. The sedate M.P. will there be seen to relax at once his official dignity and his somewhat stiff joints at the request of his little niece, to whom nobody refuses anything, and who has insisted upon putting herself under his care through the difficulties of the first *real* dance in which she has ever taken part. Then again who can avoid noticing the mock gravity of the schoolboy who has selected for his partner his old friend the housekeeper, who has been ‘in the family’ for many a long year before he was ‘thought of,’ and whom after leading down the middle and up again at (for her) a rather rapid trot, he deposits breathless upon a seat? Our attention will next be attracted by the white stockings and neat steps of the spruce groom, with whom the maid-servants are in doubt whether to dance or not, inasmuch as they at once fear to compromise their dignity by accepting so youthful a partner, and yet hesitate to refuse one so proficient.

And now the first and several succeeding dances are concluded—there is a pause—let us look towards that couple who, careless of the smoking bowl carried in with much ceremony by the grey-haired butler, have retired apart from the others for the purpose of holding earnest private converse. These are the smart bailiff, and the pretty daughter of a tradesman from the neighbouring town, (for neither have those neighbours been forgotten and have received invitations to the dance at ‘the Hall.’) Were we so indiscreet as to listen we might possibly overhear some such fragments of the conversation as the follow-

ing: 'I don't know what to say. Father and mother must be asked.' 'But I have enough to keep another besides myself and a house found me.' The whole not impossibly wound up by the hesitating monosyllable 'Yees.' Perhaps, as her father drives her and 'mother' home in the tax-cart, she may make the latter the recipient of a trembling, though, to her, important revelation, in consequence of which she may possibly elsewhere join 'hands across' with her late partner, and enter upon another engagement more durable than for one dance or even for one evening. May that prove a long and a happy one—and may such scenes as I have now endeavoured to describe be still oftener than at present realized. May the various grades in the same classes, as well as the different classes themselves, be brought still more frequently, and still closer together than now!

It may in conclusion be observed that the foregoing sketches have been compiled with a view of affording to some of those who have, at the best, but very imperfect means of knowing anything of those of a different rank and state of life to that in which they are themselves placed, a more correct insight into the truth, or at least to offer them food for reflection. We are, both as a nation and as individuals, for the most part retiring and fond of privacy. We must none of us be judged from outward appearances, and it is particularly for that reason that those cheap publications, which, professing to describe 'the Aristocracy,' are written either in gross ignorance or in wilful contempt of facts, must be received with the greatest caution. As it is believed by your lecturer that there is much good in every class, so it is also urged (though in no censorious spirit of dictation) that it is as well the duty of every individual to improve himself, as to endeavour as far as in him lies to better the condition of others.

If then Town and Country will mutually endeavour to blend harmoniously together as far as practicable, the prospect of happiness to be enjoyed by this country will, it is fervently hoped, prove, by the blessing of Providence, no 'dissolving' view, but a lasting, tangible, undeniable 'reality.'

PROPOSAL FOR THE ESTABLISHMENT OF A COMPANY FOR AFFORDING LOANS TO THE DISTRESSED POOR.

BY J. T.

IT is the misfortune of the poorer classes in England to be subject to great disadvantages either in borrowing money to meet their necessities, or in the investment of the small amount of their hard-earned savings. The savings banks have afforded some alleviation of the latter of these disadvantages, but there is none offered to the poor borrower, who has two alternatives given him, of pledging his furniture or wearing apparel at the pawnbroker's, or pledging the credit of himself and a friend as his surety with a loan-society for an advance of money at an almost ruinous rate of interest. It is the latter of these evils to which we wish to call attention.

Taking the borrowers' rules of the Soho Loan Company, we find that on obtaining the loan of 5*l.*, the following course is pursued. The borrower first applies at the office, and pays 2*d.* for a form, which he fills up with an application, giving the names of himself and his surety, and this form he returns to the office, paying a fee of 2*s.* for the inquiry to be made into the sufficiency of the surety. The inquiry being satisfactory, the borrower obtains a loan of 5*l.*, from which 5*s.* is deducted for the year's interest, and 1*s.* for a copy of the rules and receipt-book to insert the payments in. At the expiration of a fortnight he commences its repayment by weekly instalments of 2*s.* each, and with the 2*s.* instalment, he pays a fee of 2*d.* per week for what is termed rent of office, secretary's salary, &c. In addition to these payments, if any instalment is not paid on the day.

a further fee of 1*d.* becomes payable, increasing the fee from 2*d.* to 3*d.*; and if the instalments be in arrear for two weeks, a written application for their payment is made, for which a fee of 4*d.* becomes due. Now if all these fees and payments be added together, it will be found the rate of interest the poor borrower is paying for his money, when compared with the usual rates of interest on money, is most extortionately exorbitant. It must first be observed that the interest, 5*s.*, and fees of 3*s.* 2*d.*, are deducted out of the loan, and the borrower only receives in cash 4*l.* 11*s.* 10*d.* Interest, therefore, only runs really on 4*l.* 11*s.* 10*d.*; and further, that although the 5*s.* is the interest of 5*l.* for the whole year, the weekly payments of 2*s.* are gradually reducing the principal; thus after the first fortnight the sum is 4*l.* 9*s.* 10*d.*, at the end of the half year the sum is only 1*l.* 19*s.* 10*d.*, and during the last week of the year is reduced to 2*s.*; therefore although the rate of interest is nominally 5 per cent., the weekly reduction of the principal by repayments causes the interest upon a 5*l.* loan thus repaid to amount in reality to about $7\frac{1}{2}$ per cent., or 7*s.* 6*d.* upon the sum of 5*l.* Usually, also, the borrower is several times in arrear with his weekly payments, and written applications have to be made to him. In the borrowers' book before us there were eight arrears, and two written applications, making further fees of 1*s.* 4*d.* due. The borrower in this case, therefore, made the following payments for his 5*l.* loan:—

	<i>s.</i>	<i>d.</i>
Form of Application	0	2
Inquiry as to sufficiency of surety	2	0
Book of rules and account	1	0
Interest retained	5	0
Fees on payment of 50 instalments, 2 <i>d.</i> each	8	4
Fees on eight arrears and two applications .	1	4
	<hr/>	
	17	10

Now, as before stated, the rate of interest really paid was 7*s.* 6*d.* instead of 5*s.* This added, makes the whole sum paid, taken as interest, to amount to 1*l.* 0*s.* 4*d.* PER

ANNUUM on an advance in cash of 4*l.* 11*s.* 10*d.*, being something above 22½ per cent. Here, then, is fully exemplified the disadvantages the lower class of the poor labour under in borrowing or lending money. They pay 22½ per cent. as borrowers; and if they have money to lend, the savings bank is almost the only secure place for the investment of their small savings, and here they receive some small modicum above 2½ per cent., receiving 20 per cent. less as lenders than they pay when they become borrowers. Here, then, is clearly manifested the advantage to accrue to the poor, both as borrowers and lenders, if they had some mode of mutually assisting each other; both have small sums only to deal with, and both are suffering a heavy loss by having thus to deal only with small sums. The prudent class of the poor can never consent to lend their money directly to the distressed classes, on account of the insecurity of the repayment, and the almost certain prospect of losing the money, and thus they are precluded from obtaining a rate of interest which their neighbours are willing to pay, and really do pay, upon their loans. It is clearly manifest, therefore, what mutual benefit the poor borrower and small lender would reap, if a mode were devised under which the lender could have the payment of his money properly secured to him. This, it is conceived, may be fully effected by a joint stock company, in which all the poor class may invest their savings in the purchase of shares, paid for by weekly instalments, varying in amount to a sum as low as 2*s.* 6*d.* The sum paid in would then be lent out on something like the same system as the loan societies, a less rate of fees, &c., being required, but the same rigour and exactness as is now used by the loan societies being adopted to compel the punctual repayments of the loans. A capital is necessary to commence the company, and as it is presumed there are many charitably disposed persons ready to afford assistance in carrying out a scheme having for its benefit the welfare of the poorer classes, it is proposed that loans be obtained from persons wishing to forward the interests of the company, upon debentures to be granted by the company. In a mere commercial point

of view, it is conceived these debentures would immediately be taken up, if 5 per cent. interest were offered upon them, but under the views before expressed, many persons would doubtless advance money on the debentures at a much reduced rate of interest; and under this plan it is conceived that 5 per cent. at least may readily be secured to the poor people becoming shareholders, and the borrowers charged only about half the amount they at present pay to loan societies. There is, however, still the feeling of insecurity on the funds of the company being dependent upon the mere honesty and integrity of the manager, whose defalcations or mis-appropriation of the money paid in might involve the company in ruin. To obviate this many schemes may be suggested, but the one which may be best relied upon as most secure and best adapted for the purpose, is that pursued by the savings banks, where the money must pass through the hands of honorary trustees, who gratuitously discharge the duties imposed upon them, and whose attention to the duties may be relied upon as a guarantee for the security alike of the shareholders and holder of debentures. The proposal will extend, therefore, either to unite the proposed joint stock loan company with the savings bank, or to form this company on the same principles; and perhaps the business of the company may in many instances be discharged by the present savings banks' officers with an increase of their present salaries. This may require further consideration, but obviously the savings bank system of trustees, &c., would be very applicable here, as the trustees will not only give stability and security to the company, but, from their own personal knowledge of the habits and circumstances of the poor classes in their neighbourhood, will be most competent judges of the expediency of granting the loans applied for, and of the sufficiency of the persons named as sureties.

If the scheme answer, and there seems no reason for doubting its feasibility, it is highly probable that with the centre office in London, there will in a short time be branch offices established in all the principal large towns.

This statement embodies the mere general heads of the

subject. On these being considered, and perhaps improved upon, the details may then be more fully discussed; but there seems no doubt of the scheme effecting the objects sought for, viz., loans at a moderate rate of interest to the distressed poor, and a safe investment at a high rate of interest for the savings of the industrious poor.

21st May, 1853.

THE MAINE LAW, WITH SUGGESTIONS FOR ITS APPLICATION TO GREAT BRITAIN,

BY THOMAS BEGGS,

AUTHOR OF PRIZE ESSAY ON JUVENILE DEPRAVITY.

FOR some time past public attention has been directed to the law which is now in operation in the State of Maine, U.S., and which aims at the suppression of the traffic in intoxicating liquors. Professor Stowe, at the last annual meeting of the Scottish Temperance League, entered into an explanation of the nature and operations of the enactment; and he stated that he was satisfied, after an experience of twenty-five years, that all true temperance movements must culminate in a Maine Law. He then says: 'I first went to the State of Maine in 1819, before anything was said or thought on the subject of temperance, and, after living in the State for six years, while that question was in the lowest state of depression, I returned in 1850, just as it was beginning to enjoy the triumph of the Maine Law, and I lived there two years to witness the operation and effects of that law. Now, the State of Maine is inhabited chiefly by seamen, fishermen, and lumpers, that is, men who go into those vast forests, and spend the winter in cutting and drawing the timber on the rivers while frozen, so that in spring, when the rivers break up, the timber will be floated down to the sea-ports, whence it is transported to all parts of the world. These being all employments entailing a great deal of hardship and exposure to bad weather, it was thought universally that distilled spirits, intoxicating drinks, were necessary for those who were exposed to such hardships; and being removed to a great extent from the restraints of domestic life, it was very natural that these indulgences should be carried to excess. And that was the fact. Throughout that State there was the excess of spirit selling

and spirit drinking which, I am sorry to say, I witnessed in Scotland both now and when I visited this kingdom in 1836. It seemed to me then, as it seems to me now, that as Scotland, in its natural features and the character of the people, bears a strong resemblance to the State of Maine, so the drunken habits of Scotland very much resemble those which prevailed in Maine. The alcohol which was used in Maine was New England rum—a vile compound distilled from molasses, and generally from bad molasses. When I went to Maine in 1819, it was said that the village, composed chiefly of lumper men, drank enough to float their whole timber to the sea—there was so much rum drinking—there were so many drunkards—so many paupers—all would be ruined. The people thought of a society to prevent intoxication. That was the first society I ever heard of—it was formed by about twenty-five or thirty individuals. The habits of drinking were bringing ruin and poverty into every town in the State. I was educated in the State of Maine, and many of my class, in which there were such men as Pierce, Longfellow the poet, Hawthorn, and others very much distinguished—some of the very finest minds in the college, in every way equal to those I have mentioned, and perhaps in some respects superior—amiable and intelligent young men, whose names would have shone throughout the world, were ruined by intoxicating drinks. They acquired the habit in college, and before they were twenty-five years of age they were miserable drunkards, beyond all hope of reclamation. Many of them died of the most loathsome diseases; others disappeared from society, and were never heard of. People began to think what they should do; ‘This rum,’ they said, ‘will destroy us all—we must do something;’ and they began a series of efforts—one experiment after another; but everything proved more or less ineffectual till they came to the Maine Law. They did make improvements—they did diminish the drinking habits—they did rescue many from a drunkard’s grave; but many more were drawn into the vortex, and hundreds of families were plunged into poverty, reduced to the extremity of misery. At last the people said they would not bear it

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are added together, it will be found that they comprise about *one-eighth of the community*; so that every nine persons have one other to support—that one idle person very often spending, upon articles of depraved indulgence, a larger sum than the regular earnings of many industrious labourers. Besides eating a share of that which they do nothing to produce—for this is a class that will be fed—they inflict great injury by spreading abroad the contamination of their vices. It would be impossible to calculate the entire pecuniary loss; but, at the most moderate computation, it greatly exceeds the interest of the national debt. This calculation includes the cost of prisons and police establishments, and the amount expended on poor's-rates. The man ignorant of our social condition, and of the causes which are always silently but surely at work, producing poverty and crime, would feel some incredulity at the bare statement of the amount, and would pronounce it one of those exaggerations into which statisticians are sometimes betrayed.

All surprise, however, will cease, when he is informed that the population spend annually upon intoxicating drinks a sum exceeding the imperial taxation of the country. Not less than 70,000,000*l.* per annum are spent upon drink and tobacco. These figures represent simply the money loss, besides which there is the waste of grain, the loss of time and productive energy, and the charges of crime and pauperism. A little reflection will satisfy the candid mind that the two things—the existence of crime and poverty, and the consumption of intoxicating drinks—stand together in the relation of effect and cause; and that it would be idle to expect, after the waste of available means, any other fruits than a destitute, miserable, and vicious population. It will be seen that intemperance is the cause of many evils, and that it aggravates those it cannot fairly be said to produce.

These facts, when fairly weighed, make out a case for legislative interference, but it is important that the case should be fairly stated, and to that end an objection that is often urged must be met at the outset. It is said that we cannot enforce morality by act of parliament. We do not attempt it—that is the exclusive purpose of the divine

law. *We do not ask the aid of the law to make the people moral, but to stop or check some of the more fruitful sources of immorality.* The power of the law to compel men to do good is very small, but the power to restrain them from doing evil is great and important. In the one case it is compulsion, in the other it is prohibition. It is difficult to compel a man to perform any act against his inclination, but more easy to deter him from pursuing his inclination to evil. Law exists for the terror of evil doers, and to the praise of those who do well. We do not seek its interposition on behalf of those who, stimulated by high moral considerations and a sense of religious duty, are, in the language of St. Paul, a 'law unto themselves,' but for the poor, the neglected, the ignorant, and the weak, who, with feeble resolutions, scanty education, and few opportunities, are exposed to temptations which even the educated and the usually well conducted are not always able to resist. It is a matter of familiar knowledge, that thousands of our population are born and brought up under circumstances the most unfavourable to the proper cultivation of the moral being. It is estimated that there are above 80,000 of these neglected beings in London. They live in homes the most wretched—the affections have no sphere for development. They rush to the moment's gratification, although it may be purchased at the expense of the morrow's food and shelter. I object that the gin-palace and the beer-house should be permitted to feed and foster the depravity of this wretched class; the inevitable result of which is to render their condition more abject, and the chances of their improvement more hopeless. In many of these houses, in addition to the sale of drink, enticements are offered that forbid and defy description. A large number of the attendants at such places are boys and girls of fifteen or sixteen; they are accustomed to the taste of drink from childhood upwards: the love of it, in their case, becomes a disease, and is absolutely uncontrollable. It is vain to talk of moral suasion, when applied to such creatures as these. They are accustomed to look at all the respectable classes as their enemies; to mock at danger, and

Those who attempted to suppress lotteries began with the whole ministry and an immense majority against them. We must struggle on until the question becomes sanctioned in this country as it is in the New England States by the popular sentiment. Even there it was not the creation of a day, but the work of time and the fruit of great toil and exertion. They were not discouraged by small beginnings, nor by little apparent success, but they worked in confidence that the time would come when the public would value the effort they were making, and stamp it with approbation. In this country we have great motives for exertion. Our drinking system is much more inveterate, much more deeply rooted, and much more productive of evil. It stands in the way of all labour for the improvement of the people, of all exertions for the common good. The educator and the missionary look at it with dismay. It is idle to talk of putting down this mighty power of evil by moral means—by the diffusion of education alone; and simply because it obstructs or destroys the work of that education which is said to be the means of destroying intemperance. The truth is, that in order to secure the blessings of education to our people, the habits of drinking must first of all be overcome.

From these and other considerations I am prepared to ask a Maine Law for England; but I do not expect it, except as the work of opinion. Surely it is not too soon to endeavour to create that power which will secure so beneficial a result as the prohibition of the sale of intoxicating liquors.

One of the popular publications of the day, *Chambers' Journal*, has expressed its opinion in the following terms—‘Whatever may be its ultimate results, there is assuredly no room for reasonable doubt, that this monster evil has been trampled down in a large part of the Union, and seems likely soon to receive its *quietus* in the whole of Anglo-Saxon America. If this wonderful reform shall be truly accomplished in that country, the honour, we must say, will be enviable. Everyone will readily allow, that the indulgence in intoxicating liquors is the main cause of all the crime and

poverty that prevail; that it is that, and that almost alone, which produces such afflicting scenes of vice and suffering in our large towns.'

The writer then, after alluding to some objections to the obtaining a similar law in this country, which do not exist in America, concludes the article with the following significant sentence : ' Yet feeling in our own case the hopelessness of all cure, besides the radical one, for an evil so monstrous—satisfied as we have finally become that to interfere with individual liberties, where each man's freedom is a nuisance to his neighbour as well as a danger to himself, is properly within the power of the state,—we must acknowledge, that if a solution of the question be at all practicable, we should be gratified by seeing a similar movement in this country to that which has taken place in the United States.' It is cheering to find such sentiments as the foregoing in one of our most widely circulated and popular periodicals. A little calm reflection will, we doubt not, speedily induce thousands of our countrymen to adopt similar views.

RESCUED FROM THE BEGGARS; OR, HOW TO SUPPORT OUR HOSPITALS.

BY DR. GUY,
PHYSICIAN TO KING'S COLLEGE HOSPITAL.

UNDER the unusual, and, I am free to confess, somewhat eccentric heading of *Rescued from the Beggars*, I have the great satisfaction of paying every year into the exchequer of the hospital with which I am connected a small sum of money, which represents, as faithfully as the donors can reckon it, the amount formerly squandered by them in the very foolish and mischievous shape of indiscriminate almsgiving.

The excellent persons in question are not more ignorant, more credulous, or more superstitious than their neighbours. They simply followed a very foolish fashion from what they would now be forced to confess were very foolish reasons. If now questioned on the subject, they would not even pretend that their former habit of dropping pence about deserved to be honoured with the name of Charity or Christian Almsgiving. They would willingly admit that they were sometimes frightened by the sturdy mendicant, sometimes wearied by the importunate one, sometimes filled with compassion by sights and sounds which, if they could then have interpreted them aright, would either have been viewed with complete indifference, or have excited emotions of horror and disgust. Now that their attention has been directed to the subject, they would scarcely believe that, shod as they have been from infancy in shoe-leather, and tortured more times than they can recollect by their shoemaker, they could have been so ignorant as not to envy the luxurious liberty of going barefooted; or that, having found a bare neck by no means

intolerable to themselves, they should have felt so much compassion for the naked shoulder or the shivering form dimly revealed through very filthy and tattered garments. As to the little urchins whose ragged nakedness had so often touched their feelings, they now know that, in all human probability, they were sent forth to beg by gin-drinking mothers, and beaten if unsuccessful; and as to the poor infants, whose cry of suffering had pricked them to the heart, they have learnt that such cries are too often wrung from them by torture inflicted by unnatural mothers, or by fiends in female shape who hire them as implements of their diabolical trade, at so many pence a day.

Once convinced that they were in the wrong, these quondam patrons of beggars and thieves felt that, though they could not undo the mischief their mistaken kindness had wrought, they ought not to spend upon themselves the money thus 'rescued from the beggars,' but that it was their duty to devote it to some work of real charity as little liable to abuse as possible; and such a work they believe that they have found in hospitals for the sick. The money might have been devoted with propriety to some work of pure preventive charity, such as model lodging-houses; but they probably thought that a palliative and restorative charity was more nearly allied to the unsuccessful attempts at palliation which they had been previously making.

In all that they had hitherto done the necessary element of a *test* was wanting. A mendicant might be very ragged and very filthy, but rags and filth are no sufficient signs of poverty. Rightly considered, they do not even afford a presumption of it. An able-bodied beggar might profess inability to obtain work, but how was it possible for the casual passer-by to ascertain the truth or falsehood of his assertion? So with the plea of starvation: how was the naturally spare habit to be distinguished from the stout frame emaciated for want of food; and how was the outward semblance of sickness to be known from the pallor brought on by habitual gin-drinking? Still less possible was it to test the reality of blindness, of external injuries, of paralytic disorders, of epileptic fits—nay, what more easy than to feign any or all of these? But

In a word, you stand convicted, in the eyes of all who have bestowed any attention upon the subject, of supporting and perpetuating the dangerous class of mendicant thieves; of being accessaries to the crime of begging; of counteracting the efforts of benevolent persons for the reformation of the most degraded members of the community; of peopling the low lodging-houses with ragged and filthy objects, to the imminent risk of the honest and industrious poor; of promoting all the vices, tyranny, and cruelty, to which a life of idleness leads; and of pandering to the wretched and degrading tastes and habits of the drunkard and low debauchee. For the habits of self-indulgence which have led to all this mischief you must have some excuses to offer, and it is not difficult to imagine what those excuses are.

1. Perhaps you will say that, by the few shillings that you may drop about in streets, highways, and doorways, in the course of a year, you are not doing much harm. The answer is at hand. You are, to the full extent of the money you squander in this way, encouraging imposition; and contributing with others to generate and perpetuate the confidence that they shall be able to levy such contributions, which brings the mendicant community into the streets and highways. For you may depend upon it that the consciousness of the necessity for bread and meat in a new neighbourhood does not more certainly lead to the establishment of bakers' and butchers' shops, than the consciousness that people are in the habit of dropping pence about on any slight provocation leads to the increase of mendicancy.

2. Possibly you will allege that you do this certain and acknowledged evil on the chance that some person who meets you in the street, and alleges that he is starving, and cannot get work, is an honest deserving person, and no impostor; and that when you refer him to the workhouse, and he tells you that he has been there, and has been refused relief, you think it dangerous not to believe him. In answer to this plea, it is sufficient to state that the chance of your being right is known to be extremely small, and that you do not yourself act upon so slender a chance in any other affair of life whatever.

3. It is also quite conceivable that you may allege, in reference to the charge of law-breaking just brought against you, that the legislature has no right to interfere with your liberty of action, and that it ought not to prevent any one from begging. I answer that at present the law is against the beggar, as it formerly was against the beggar's patron; and that if you do not like the law, or conscientiously disapprove of it, you must agitate to get it altered, and not break it, or tempt others to break it, so long as it exists unchanged. If such an agitation were set on foot, it would end in transferring the punishment from the mendicant to those who tempt and patronise him.*

4. There is one excuse which ought to be dealt with tenderly and seriously. You perhaps allege that you drop money about in this heedless way, because you have been taught to regard it as a religious duty. Now, without citing the precise texts which are commonly brought forward to justify indiscriminate alms-giving, it will suffice to observe, that St. Paul did most undoubtedly discriminate in this matter; and that, as the practice can only be justified by a perfectly literal interpretation of the texts in question, no one can honestly or consistently justify himself who does not put the same literal interpretation upon all analogous commands, whether they affect his conduct towards others, or his treatment of himself. It is therefore no exaggeration to say that no man who has not lopped off the right hand, or plucked out the right eye, can be allowed to shelter himself and his self-indulgence in dropping money about, behind texts which seem to inculcate indiscriminate giving and lending. Moreover, in regard to all those texts of Scripture in which the word 'Poor' occurs, it may be well to bear in mind that the word 'Poor' and the word 'Beggar' are by no means synonymous.

* One of our police magistrates is in the habit of expressing his opinion that mendicancy is only to be put down by punishing the givers; but this sound opinion does not find its way into the papers, probably because the public are supposed to be not yet prepared to sympathise with it.

In a word, this habit of dropping pence about in streets and highways and doorways, is an illegal self-indulgence, which is as deserving of the condemnation of all really benevolent Christian men and women, as it is of the contemptuous epithets with which the beggars themselves brand it.* To such persons, what the author of *The Statesman* says of careless givers of testimonials and recommendations strictly applies: 'Men who are scrupulously conscientious in other things, will be often not at all so in their *kindnesses*. Such men, from motives of compassion, charity, goodwill, have sometimes given birth to results which the slightest exercise of common sense might have taught them to foresee, and which, if foreseen, might have alarmed the conscience of a buccaneer. I have known acts of kindness done by excellent persons, in the way of recommendation, to which a tissue of evil passions, sufferings, cruelty, and bloodshed, have been distinctly traceable; and those consequences were no other than might have been distinctly anticipated. The charity of such persons might be said to be twice cursed; but that the curse which it is to others may be remitted to them (let us hope) as too heavy a visitation for the sin of thoughtlessness.'†

The money squandered in this way is worse than wasted; and those who do not like to spend it upon themselves cannot do better than give it to hospitals. The soup-kitchen exchequer might, with equal propriety and advantage, be emptied for the benefit of model lodging-houses; and all other so-called charities of the same non-discriminating or imperfectly discriminating class should be abolished with as little delay as possible.

All that would seem to be required to give the *comp de grace* to this foolish and mischievous habit, is some proof of the almost *impossibility* of arriving at the truth of the tales of distress which are made public, and some authentic

* The patron of beggars is called a 'Soft Tommy,' and the act of giving to the beggars is called 'tumbling.'

† *The Statesman*: by Henry Taylor, Esq., author of *Philip van Artevelde*, p. 220.

account of the tricks and impositions practised by beggars. A single extract from the *Original*,* a work by a well-known police magistrate, now deceased, will supply the first, and a summary of the contents of a tract published at Birmingham a few years since, the second, desideratum.

The extract from the *Original* will be found at page 199 of the edition cited below. It is headed 'Imposition,' and deserves the closest attention of the whole class of indiscriminate almsgivers, whether plying their mischievous vocation in the streets or in the houses of the poor. I have italicised one passage as deserving special notice.

IMPOSITION.

A short time since a boy about twelve years of age was brought before me by a journeyman shoemaker's wife, who said she had found him in a state of great destitution, and had taken him in for charity, but that her husband would not let him remain any longer, and the overseers of the parish, to whom she had represented the case, would not afford any relief. On being questioned, the boy said he was born and had lived in some out-of-the-way place in Essex, which he described; that his father had died of cholera, and that his uncle, after keeping him some time, had brought him to London, and left him without a place to go to. Though I was convinced, from experience, that there was imposition on the part of the woman, or the boy, or both, I was unable to detect it, and I sent the boy to the workhouse of the parish where he was found, and, after my business was over, went there myself; but still, with the assistance of the parish-officers, I was baffled in endeavouring to get at the truth, and the woman was told to take the boy till inquiries could be made. From those inquiries enough was learned to refuse assistance: and the boy, having been turned out by the shoemaker, was again brought to my office for wandering about. A policeman was now sent with him to ascertain the truth, and by some means he discovered that the boy was a runaway apprentice from a shoemaker at Bethnal Green, to whom he had been bound from a parish in London, in the workhouse of which he was born and brought up; and consequently his story about his father, his uncle, and Essex, was an entire fiction. It further appeared that on the complaint of his master for thieving and other misbehaviour, I had once committed him to the House of Correction

* *The Original*: by the late Thomas Walker, M.A., Trinity College, Cambridge; Barrister-at-Law, and one of the Police Magistrates of the Metropolis. Henry Renshaw, Strand.

for one month, though he was not recognised either by myself or by any one about the office ; but I then recollected that I had received a communication from the governor of the prison, at the desire of the visiting magistrates, informing me that the boy had made a complaint of having been grievously starved by his master, and that there could be no doubt of the fact, as his appearance on his arrival quite corresponded with his account. In consequence, I sent an officer to inquire into the case, and he learnt that the statement was without foundation. I also ascertained that at the time I committed the boy, he made no complaint of being starved, nor presented any appearance of starvation, so that he had had the art to assume it within a few hours after I saw him. On his last appearance before me his master again came, and declaring him incorrigible, I sent him once more to the House of Correction, where he now is. I see many instances of this consummate degree of imposition in men, women, and children ; and I mention the above case by way of putting those on their guard who have not opportunities of detecting false statements, or experience in judging of the tales of applicants for assistance. *I have taken great pains to sift a variety of cases of apparent destitution, and sometimes have been baffled for a considerable period ; but it is singular, and at the same time consoling, that I have not met with one real instance ; that is, an instance in which the party had not the means of more or less escaping from a state of want.* There is a degree of debasement which creates an inveterate habit of delighting in a miserable life, and whatever means were furnished they would effect no improvement. Wherever extreme misery is observed, it may be taken to be an incurable disease. I have known many cases of persons wandering in the streets in the most deplorable condition who had homes to go to, or who would have been received into their respective workhouses ; and the most wretched being I ever saw, and who fell a sacrifice to his morbid habits, had his choice of constant employment with a tradesman, or of the workhouse, but he preferred perishing in a vagabond state. Most of these cases originate, I apprehend, in a skill in imposition, which there is a pleasure in exercising ; and the practice of feigning misery on the one hand, and the habits of indolence generated on the other, at last produce that debasement from which there is no return. Skill in imposition is a most dangerous quality, and a propensity to indulge in the exercise of it seems irresistible. The boy whose case I have above mentioned, I have no doubt, will never be reclaimed. Such cases may be prevented, but can never be cured ; and the thoughtless charity of the many holds out endless temptations to those who choose to prey upon it. The real remedy for this debasement consists in more efficient local government, which, by moral influence, would prevent the existence of such a refuse population as is now to be found in almost every parish.

I cannot quit the *Original* to pass on to the other work from which I promised to quote, without strongly recommending a careful perusal of that very ingenious work of Mr. Walker's to the whole tribe whom the beggars are in the habit of designating as *Soft Tommies*—that is to say, to all persons who are in the habit of indulging their own foolish impulses of good nature, in dropping pence into the hands of beggars, street-sweepers,* organ-grinders, street-singers, and the whole fraternity of idlers and vagabonds.

The other work from which I proposed to make some extracts, is entitled *An Exposure of the Various Impositions daily practised by Vagrants of Every Description*. The book was written under peculiar circumstances, which are best explained by the following extract from the author's own preface:—

About fifteen years ago, being desirous to follow my trade on my own account, and not finding a good sale for my things in the town where I then lived, I began to take them from one place to another, and met with tolerable success, but found stopping at a public house very expensive, and that I should soon spend the few pounds I had earned, unless I could adopt some more economical plan. At this time, I fell in with a man in somewhat the same circumstances as myself, and we agreed to go to a lodging-house; and the first place of this description I ever stopped at was in a small market town in Berkshire, and ever since then I have gone to lodging-houses; and having, from the first, resolved to observe the various characters I there met with, I consequently, not only have had ample opportunities of becoming acquainted with all their different modes of obtaining gilt (money), and of defrauding the public; but, had I abilities sufficient, I could show that the whole system of vagrancy is one of fraud, lying, imposition, and deceit.

The circumstances which led to the publication of this work were as follows:—A gentleman hearing a tale of distress, told by a girl about eight or nine years of age (and who had been sent out begging by her mother), came to a lodging-house where I was stopping; and finding that the story told by the girl and that by the mother did not agree, he appealed to me to know which was right. This led to some conversation on that, and subsequently,

* People who are in the habit of giving to street-sweepers, on the ground that they are doing work and not living in absolute idleness, will perhaps be surprised to hear that many juvenile street-sweepers develop into thieves, and some into swell-mobmen.

on other subjects connected with vagrancy; and, at length, by his request, to my writing such facts as had come under my notice.

The different characters are set forth in their true colours; the writer having confined himself to a statement of simple facts, and as evils of every kind must be known and understood before they can be remedied, and as the knowledge of a disease is half a cure, I have in the present work, endeavoured to show plainly the various crying evils of vagrancy, and have also pointed out a remedy for them, and one which every body has at his command; and should this be a means of preventing that encouragement which impostors daily receive, the trouble I have taken in arranging these pages is amply repaid; for charity, however excellent it may be in itself, when given to vagrants is always ill bestowed.

Having thus explained the opportunities which he enjoyed, and the motives which induced him to publish his experiences, the author states the broad results at which he arrived in the following terms:—

Vagrancy is certainly a curse to, if not a stain upon the English nation, because it originates, in all their various forms, every kind of immorality and vice, robbery and imposition, and even murder. Among vagrants are to be found thieves of every description, as well as a numerous host of the rankest impostors. In fact, in houses where they resort, assemblages of the worst characters of both sexes are to be found—characters who are the very pests of society. A great number amongst these daring impostors have been brought up vagrants from their infancy, and such as are bred up to it are naturally the most clever in acts of thieving, or in imposing upon the public. There are others who have taken to a life of idle vagrancy in consequence of having committed some act of theft, or otherwise transgressed the laws, and have fled from their home and neighbourhood lest justice should overtake them, and are now living by begging or thieving, as suits them best, or as opportunities occur. Vast numbers also are deserters from both the army and navy, and these succeed in concealing themselves by disfiguring and disguising their persons, and contrive to live by begging, imposition, and fraud. There are many, too, following this calling, who have been brought up to some trade, and are as industrious as any men in this country, but they are, without exception, the most determined drunkards. While others, who have been brought up to trades, are the most indolent men living, and would sooner starve than work; but even these obtain an easy living by imposition and deceit.

The body of this little tract is taken up with an account

of the several forms of imposition which came under the author's observation, with anecdotes and histories, and the nomenclature which the vagrants themselves employ. He begins with the 'silver beggars,' or 'lurkers,' who go about with 'briefs,' containing false statements of losses by fire, shipwrecks, accidents, &c., with the seals and forged signatures of magistrates attached to them. The species of this genus are the fire lurk, the shipwrecked-sailors' lurk, the foreigners' lurk, the accident lurk, the sick lurk, the deaf and dumb lurk, the servants' lurk, the colliers' lurk, the masons' lurk, the cotton-spinners' lurk, and the calenderers' lurk. The next class of impostors noticed by our author consists of the 'high-flyers,' or begging-letter writers. Next in order come the 'shallow coves,' or shipwrecked sailors, who go about in winter nearly naked, shouting a pitiful tale of disaster about the streets, and collecting large quantities of wearing apparel, which they sell. After the shallow coves come the 'shallow motts,' who belong to the other sex, and go about nearly naked with the same object in view. 'Cadgers' figure next in the list, distributed into two classes of 'cadgers on the down-right,' or beggars from door to door, and 'cadgers on the fly,' or beggars on the tober (road). In this category 'cadgers' children' have a notice to themselves, as also have 'screeving cadgers,' who write with chalk on the pavement, and 'cadgers sitting and standing pad,' or men and women who stand and sit about, with written labels and statements, being blind or pretending blindness, and alleging sickness or other calamity. Match-sellers are next specified as combining with the sale of matches the profitable trade of cadgers, and in some instances what they call a 'back-door cant,' or petty pilfering of clothes and provisions. 'Cross coves,' also combine the two very compatible and nearly allied trades of begging and thieving, 'getting money on the cross,' meaning in the vulgar tongue, living by theft. Shoplifting, pretended purchases, 'starring the glaze,' or breaking or cutting window in order to abstract articles exposed for sale, plundering market-stalls, burglary, and murder, are all mentioned as among the feats of the 'cross coves.' The

'prigs,' or pickpockets, and 'palmer,' or men pretending a great desire to collect harp halfpence, and, under this pretence, plundering shopkeepers, bring up the rear of this disreputable and dangerous army of vagrants or mendicant thieves.

After treating more or less fully of all these interesting and attractive characters, the author, whose experience certainly entitles him to be heard, thus concludes :—

Respecting the remedy against vagrancy, I must say the only one I know of is to withhold your charity from such characters; for, as I said before, charity when given to vagrants is always ill bestowed; and I deeply regret that I have not learning sufficient to convey to others my thorough conviction that the whole system of vagrancy is one of fraud, lying, imposition, and deceit; leading persons who follow it into every kind of immorality and vice—robbery, and sometimes murder.

I would ask ladies to withhold their charity as they value the reputation of their sex, and not to suppose that by relieving young females, who are strangers and far from home, they will prevent them from falling into an iniquitous course of life, for, so far from doing so, they are, by giving relief, as I have shown in several instances, and could mention hundreds more, directly encouraging the most abandoned of women, and inducing others to become so. Do not even give to children, for they are made to beg only that their parents may have the more to spend in drink. And bear this in mind, that a man in real distress cannot compete with those who pretend to be so; for while the one tells a common tale of distress, the other, knowing the most likely means of working on your charitable feelings, relates the most heartrending case of misery, and by using every means of attitude and gesture that a long habit and practice of imposing upon the public can devise, he succeeds far better than the really distressed. From what I have seen I am convinced that if a man does not possess what every common beggar has, namely, the art of deceiving, and a list or the knowledge of all the 'fine kens' (good houses for calling at), he will lose so much time in going over useless ground to visit houses where they seldom or never give, that he will not get sufficient to support life. This being the case, I wish I could convince you and others that not one of those who visit your doors are really what they represent themselves to be, but are gross impostors. Do not give to those miserable objects who are really cripples; but send them to your overseer, or churchwarden, who has full power, and is bound by the oath of his office, to give out of the poor-rates, *immediate*, and what relief he may think proper. For if you give them a penny, and if only twenty others do the same in a day, they obtain more than an honest industrious labourer, and are thus encouraged to lead a life of vagrancy.* * *

I would ask noblemen, and those gentlemen whom Dame Fortune has favoured, not, as is so often the case, lavishly to relieve respectable-looking persons who present their slums and delicates, briefs and books, for they are all, every one of them, false ; as the presenting such a paper is an act of vagrancy and a transgression of the law, and any individual has power to take into custody the person possessing it. Surely, then, there can be no harm in your detaining the paper till the penny postage has, with railway speed, convinced you of its truth ; and should this be the case, you can then, having previously arranged with the lurker, for threepence, send a post-office order to any part of the kingdom. A minute examination of the brief and book, the individual and his tale, will often convince you it is false ; and then, surely, you ought to prosecute. If you have doubts, say so, and keep the papers, and ask them to call again in an hour, and you will find they seldom dare do so. But whatever you give, 'do not let your right hand know what your left hand doeth ;' for many persons may, by your signing the delicate, be induced to give, and be led into error as well as you.

If the briefs are signed with the names of gentlemen as magistrates, they must be false ; for an act passed in 1834 prohibits all justices from 'granting certificates enabling persons to ask relief.'

I know there are many persons—some who are themselves poor—who 'never turn a beggar from their door,' but always give them a few browns (halfpence) or some scran (broken victuals). They take Scripture as their foundation for so doing, and add, that if they are imposed upon it is not their fault, they are commanded 'to give to the poor,' and that those who are impostors will surely 'meet with their reward.' But I would ask such persons to bear this in mind, that they confuse the word *poor* with that of *beggar* ; and I would ask them, likewise, in the language of Scripture, are not they, by giving relief, eternally 'heaping coals of fire on the heads' of those fellow-creatures who are impostors ? Will it not then be better 'to give all you can to the poor,' living near you, whom you do know, than by relieving every vagabond who comes to your door, continue to encourage lying, imposition, deceit, and fraud ?

In calling the attention of magistrates and guardians to the subject, I must say, it is very much to be regretted, that a great many of the most impudent impostors daily practise their calling without any interruption ; and I know there is a great reluctance on the part of constables and policemen to interfere with vagrants, for there is no remuneration, and too often when vagrants are taken, the magistrates thinking the few hours imprisonment they have had is punishment sufficient, dismiss the case, and then all the expenses of maintenance, &c., falls on the persons apprehending them, or those causing them to be taken ; and the constable does not get his mileage for taking them to gaol, the only remuneration he is now allowed. It is, therefore, a very common thing for officers to say 'let them alone till they are ripe,' that

is, till they commit some greater crime, 'and then it will pay for taking them.'

Persons are often removed, in consequence of sickness or depression in trade, to their own parish; and it is a common practice when they have recovered, or trade is better, for guardians to give a man with a large family a few shillings to assist him to return some hundred miles, to the neighbourhood of his usual employment. At the same time, they leave him to depend on what he and his family can beg by the way for the remainder of their support. The evil attendant upon this is, that it compels many who never begged before to do so then; and those who once shuddered at the thought of entering those haunts of vice and misery have no other place for shelter. I have, in consequence of this, seen families who have been industrious working people, become common beggars; particularly young people of both sexes: and the only remedy is, to make removals as seldom as possible, and when requisite, to prevent them being compelled to beg and going to common lodging-houses.

Since the cry against the new Poor Law, overseers appear less reluctant than formerly to relieve persons who apply; I have seen persons after getting an abundance of money and meat during the day, go to the overseer, get a note to pay for a bed at the lodging-house, and threepence for bread and cheese. Some who never thought of begging till lately, who go about with a strong basket selling tape, books, &c., having a stock of twenty or thirty shillings' value, do so now in places where they know they shall succeed in obtaining the relief as above.

The only remedy against such imposition is to find work for what relief is given, and I am convinced if the ticket system carried on in some unions, was with a little alteration adopted throughout the kingdom, begging would receive so great a shock, and become such a bad trade, that thousands would no longer follow it, but be driven to do what they never would do otherwise—namely, work for an honest living.

Having now given the evidence of two practical men in two very different spheres of life, I will not weaken their statements and advice by any additions of my own. None who read what they have written can henceforth, with a quiet conscience, give to any class of beggars. If they think that they ought to give to some good object the money previously squandered in a manner they now know to be so eminently foolish and mischievous, they cannot perhaps do better than devote the estimated amount thus 'rescued from the beggars' to hospitals, if they prefer palliative charity; to model lodging-houses, if they prefer preventive charity.

TRUTH FROM A TOP ROOM.

It may not be uninteresting to those who may read the following paper, by a working man of Whitechapel, to know in what way the offer of THOSE PRIZES, the FIRST OF WHICH THIS ESSAY OBTAINED, originated.

When the cholera, after its last attack, was receding, it struck the minds of several in Whitechapel that it was a favourable time for inquiring into those causes which lay certain classes of the community more peculiarly open to the attacks of disease. A large number of the most thoughtful and influential promptly responded to my invitation to meet and consider the subject, and those meetings resulted in the formation of an association 'For the Improvement of the Health, Homes, and Habits of the Labouring Classes in Whitechapel.' Almost every room in the parish was visited more than once, either by some of the Committee in person, or by an agent appointed for that purpose, and a mass of valuable and important information accumulated. Lectures were delivered, and largely attended by the working classes, on the importance and practicable methods of ventilation, free passage of light by clean windows, personal cleanliness, and temperance; and it is believed that the efforts made were not in vain, as hints were furnished from the inspection of the crowded houses which assisted to prove the need for that Act which has already produced such beneficial results.

It was thought, however, desirable to procure the testimony of the most thoughtful *of the working men themselves* as to the causes which depress them, and so to have their view of the case *from within*, as well as ours *from without*. To obtain this, the Association offered prizes for the three best essays on the following subject—viz., 'What are the chief Obstacles to the Improvement of the Health, Homes, and Habits of the Working Classes, and what are the best *practicable* methods of removing them.' The prizes were given on Wednesday last, by the Earl of Shaftesbury, at a meeting fully attended by working men. The following Essay will be found a plain, rough, commonsense statement of the causes which depress the working classes, with some suggestions for their removal; and as we may be sure that it was written at intervals of labour, we are equally sure that it will be read with kindness and indulgence.

W. WELDON CHAMPNEYS.

June 17th, 1853.

Then they came out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind.—LUKE, viii. 33.

THE chief obstacle to the improvement of the working classes is their want of clothing; that is, to be clothed in their right minds, the want of which leads to all their other obstacles that stare them in the face; for, until their minds are brought to the knowledge of Him who giveth them strength to labour, they never can greatly improve thereby; for then they would always hold Him in grateful remembrance who giveth them their bread from day to day; then would all their obstacles that present themselves in housekeeping disappear, because, when having the above knowledge, they would never be improvident; for one of their great obstacles is improvidence; for what is it that brings all their innumerable obstacles but improvidence? for one of their great obstacles is in making, or trying to make their earnings supply all their wants. With the God-fearing man, his wants are regulated in accordance with his means; but with the working classes generally, this is one of their great obstacles, in trying to make their earnings supply all their wants, which their earnings scarcely ever do. Therefore are they led to quarrel with their wives, and their wives with them, and then he or she, or both of them, go to the gin-shop, and from that to the pawnbroker's; and when once they commence that traffic, every article in their room or house that a shilling can be raised on, goes to eke out the week; therefore are they ever after in difficulties, for all their clothes being pledged, are to be got in on Saturday night, and, of necessity, laid down again on Monday, or Tuesday at the furthest, to get fresh supplies for the incoming week. Therefore, it is the want of economy that generally makes all their obstacles, and is their great stumbling-block. I have known a man that had thirty shillings a-week, and another that had only ten shillings, to live in one house; both had the same number in family, and he that had but ten shillings was always able to

lend to him that had thirty shillings, one shilling or one shilling and sixpence in the course of the week. One had economy, the other had not. I knew a man that had between two and three pounds a-week, and he would have to stay in bed on Sunday until his shirt would be washed, although the man was a sober, correct man, and very attentive to his work; so you see it was his wife that was the cause of all the obstacles in his way to improvement.

Extravagance and gin-drinking are the great barrier to the working man's improvement; he cannot get on, give him or them what wages you will: ever so great, if their wants keep pace with their income, you will still find them where you left them eight, ten, twelve, or twenty years ago, not having one penny to overtake another. I also know a working man that has one pound a-week, a wife and two children, the wife always working at brace-making; yet every article in his room that a fourpence can be got on is in the pawnbroker's until Saturday night, and all go again in the following week to get food, gin, and beer; and his shirt and the children's clothes are all done up on the Sunday. Thus, you may plainly see that it is the want of economy that brings all this confusion in the working man's house, and that want of economy comes from he or she, or both of them, not being clothed in their right minds; that is, not having a knowledge of Jesus. Now, how is this mountain of obstacles to be removed—namely, want of economy that solely and wholly prevents the working man arriving at any improvement in his condition? I say, that temperance and economy, with perseverance, is almost like faith; it can and does remove mountains of obstacles. Therefore, let the working man be a temperance man, and then all the obstacles that formerly soured his temper and embittered his condition will flee away as a phantom or shadow from before his eyes. I could quote many more instances in the working classes to prove that it is their want of economy that causes them to have a dirty and confused house, demoralizing habits, and consequently degenerating health. There may be a few exceptions, but, generally speaking, the above is a fair representation of the

great majority of the working classes; therefore I say that no plan, human, can be effective for their improvement, until they become freemen, for they are free whom the truth maketh free as regards heavenly matters. Next comes temperance, perseverance, and economy, which makes a man free as regards earthly or worldly matter, without which, I say again, the working classes never can be improved in their condition, the want of which is their chief obstacle and their great stumbling-block. You will find a great many that will set forth their family as an excuse for not being better off, their great number of children, and so on; but I do maintain the same opinion of them as I do of others that have a small family, or none, it is all the same to God. He only requires of us to know him, and then we will be able to know ourselves; and he has therefore promised that bread shall be given us, and our water shall be sure. But the working classes must be mindful of the fragments of His blessings, that nothing be lost; and if they were but careful of them, no one could tell how many basketfuls each might have gathered at the end of his labours. I know of many, very many instances of working men turning the fragments of God's blessings to a very great account; even of some who had abused those fragments for years. And you ask, how is this reformation to be effected? I say, for it to be effective, it must begin in and among the working classes themselves, aided by the minister of the parish, to attend on the means of grace; for they are hereditary bondsmen, and they themselves must strike the blow, through Jesus Christ. Yes, they must strike the first blow at their mountain of obstacles—in-temperance and improvidence—and it is necessary that they themselves should strike the first blow, because they can strike at the root of the great evil until they tumble it over into the depths of the sea, and with God's blessing never to rise any more for ever.

I know of four personally that struck the first blow, through God, at their mountain of obstacles—to wit, in-temperance and improvidence. One of them was a man

that lived in an attic for years, and never could afford himself a pair of shoes, only some old slippers. Two bricks served him for a stool, and he was one of the most abject-looking figures you could meet with in the streets. Well, it pleased God that he took a thought of temperance and economy, so that now he has a shop and a four-roomed house, and is not ashamed to stand as a man among his fellow-men, for now he is clothed, and in his right mind. I know another, who, through his disorderly habits, could not get any work at his trade, for no master would employ him, therefore he was obliged to go and work as a dock-labourer, with a wife and four children, spending the greater part of his day's wages before he would come home. But it pleased God that, hearing all his children crying for bread, one day, when he was in bed in a drunken sleep, their cries awoke him, and not only the outward man, but, to use his own words, he felt his very soul roused, so that from that day he awoke to righteousness, temperance, and economy, for not long ago I met him in Smithfield. At first sight I did not know him, for he was clothed, and in his right mind, and wore a gold guard-chain to his watch.

I heard of another man that generally spent half his wages, or more, in a public-house where he had credit, consequently, his home was neglected—wife, children, and all; even his own stomach felt the want of proper food, for, on one Sunday, as he was drinking in this said public-house, there was a fine pot of meat and cabbage boiling on the fire, and as he had made no preparation for a dinner at home, he felt a longing for some of what was in the pot; he therefore raised the lid, with the view of getting a bit of meat, thinking he might make that free in the house where he was spending most of his wages; but he found it quite the reverse, for when the landlady perceived him, she gave him a scolding. 'Well,' said he, 'it's my money that helps to pay for that meat and cabbage.' But she told him he was very impudent; therefore he left the house, and went home, even to his desolate home, never said anything to his wife, but went to his work the following morning.

drank no beer that day, and so he continued in that even course for the whole of the week, but never spoke to his wife on the subject. Well, Saturday came, and instead of going to his usual haunt, he went to the market, and he sent home a marketing fit for any gentleman's house by the butcher's-boy. The boy knocked at the door, and asked, was it here Mrs. B. lived? 'Yes,' was the reply. 'Here is a basket of meat for you,' said the boy. But the woman said no, it was not for her, she was sure. But the boy said it was for her. But she still insisted that he was wrong, and that he was making a great mistake indeed, for it was many years since a basket of meat like that came to her. So after some further altercation, the boy left the meat. In due time the husband came home, and from that time made his wife and children happy; for he was born again—we hope he was clothed, and in his right mind.

Who but the working classes support those gigantic beer establishments, and those princely gin-palaces? Who but the working classes give their money for that which is not bread, and their labour for that which profits them not?

And there is another class, who may not be termed drunkards, yet they are equally improvident, for I know many of them who might be termed sober, industrious men, yet, as I said before, they are equally improvident, many of them but casually employed, earning from fifteen shillings a week up to five-and-thirty; and I know some of them, even of the higher class of wages, not having one penny to overtake the other. I knew one of this class to be idle two days last week. The first day he had in reserve but one pound of bread, and what would make a cup of tea for himself and his wife, for they had no children, and the second day he had to go out fasting, and remained so all that day, until he got work on the third day. So the day he is not at work he has to fast. Although he earns from three to five shillings a day when at work, yet he and his wife follow on that course of improvidence, guided by that saying, 'Let us eat and drink, for to-morrow we die.'

I just quote the above case as a sample of hundreds more of the same class, many of whom I know personally.

There is a third class,
Superior in their way,
But penniless, I say.

This third class may be termed a very decent sort of people; they keep very clean homes, dress well, and, as far as their means will allow, have all the good things of this world themselves, and their little ones comfortable as it is possible to make them, with their means: a smart clean home, good furniture, and every other thing that they can reach at to make themselves and their homes clean, comfortable, and happy. But even this class, agreeing with the two former, make no provision for a rainy day, with the exception of a shilling a week to some burial society, or two or three pence a week to some pudding-club, when it is near Christmas-day; or perchance they may be in some benefit society, so that when they are out of work, they get ten or twelve shillings a week, a benefit which they all highly prize. When they are out of work, they are obliged to live on that, and are right glad to get it. Well, after a week or a fortnight, three weeks or a month, or perhaps two or three months, they get into work again, some at one pound a week, some at twenty-five shillings, some at thirty shillings, and others at five-and-thirty, just as the case may be; they forget directly their idle times, and go on just as before, living up to the last shilling—those who are in a benefit-society completely dependant upon that, and those who are not in any society when out of work must turn to pledge their good clothes, and last of all their furniture; then their once comfortable home goes to wreck, and all for the want of making some provision for a rainy day. I knew one of this class to be earning twenty-four shillings a week, and at the close of every week he would have to borrow the price of his tea in the evening from some of his fellow-workmen; but, as I said before, his wife and children dressed in the first style, therefore his obstacles to improvement arose from living beyond his means. I went to one of this class, a friend

of mine, about a fortnight ago. They live in a very genteel house, on the first floor, the best room in the house; they are a very decent sort of people, having a very neat clean room, good furniture, a well-ornamented chimney-piece, and everything very comfortable on the whole. The man is in one employment the last four years, and his wife follows washing, for they have no children. I was in their room on a Thursday; the wife came home to her tea. Well, there was no tea ready, the husband was waiting for the wife to give him his tea, but she said she had no money, so she went into a corner of the room and slipped off her flannel petticoat, and sent it to the pawnbroker's to get two shillings on it.

I just mention those two cases, to show that notwithstanding all their decency, and their very comfortable-looking homes, they are penniless, consequently armless, and, of course, defenceless and powerless, unable to make any stand against the least trial or disappointment. Consequently, when the least reverse of fortune comes, they are obliged to part with every good thing they have; and then, when their comfortable home is broken up, they are often driven to the gin-shop to drown their care, and from that often to despair, all of which might be most easily prevented, had they lived with more economy when the sun was shining on them, and on all they did; indeed, it is chiefly improvidence that is the forerunner of every evil, and the chief cause of every man's obstacles to the way of his improvement. But it is the women of this class that generally lead the way; they are so very vain in themselves, so proud, and so delicate, that they cannot eat or drink anything but of the very best or most expensive description, for I know many of them that must have more tea in the pot than many ladies going in their carriage, and so on with every other article they use; for the women of this class have it all their own way, the men, generally speaking, being very quiet and temperate; and then, again, the women of this class are the chief customers to the tally-man, for they are ever and always getting some new dress, or some new-fashioned bonnet, stays, boots, shoes, and numberless other articles that they might often do

without, without ever consulting with their husbands or their means, and from that they soon become tributaries to those tally-men, paying them sixty or seventy per cent. more for every article they get than if they were to save their money and buy in a fair way when they want them; and then, when short of a few shillings, they go to the pawn-shop with those very articles they have contracted with the tally-man for, to pay so much a-week; and it often happens that there they remain for the one-fourth of what they are paying the tally-man from week to week; and I have heard many of them saying they never need be short of a few shillings while they had a good pledge in the house, forgetting that for every shilling they got in that way they are paying four, at the rate of two or three shillings a week. I know one woman of this class to have five pounds worth of pawnbrokers' tickets, all of clothes she got from the tally-man, for which she will have paid twenty or thirty pounds in her usual weekly payments, besides the interest to the pawnbrokers. So you see those silly women are over-persuaded by those tally-men to sink themselves and their husbands in debt for articles they might do without at the time; and when once a working man gets into debt it is almost impossible to get out of it, therefore is his obstacle ever staring him in the face. But as a preventive in the future, it would be well that all the working class learn and get by heart all of Poor Richard's Maxims in his *Way to Wealth*:—'Always taking out of the meal-tub and never putting in, soon comes to the bottom.' 'Silks and satins, scarlets and velvets, put out the kitchen fire.' 'Creditors have better memories than debtors.' 'What maintains one vice would support two children.' 'Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.' 'Many have been ruined by buying good pennyworths: at a good pennyworth pause awhile.' 'If you would know the value of money, go and try to borrow some.' 'No morning sun lasts a whole day.' 'Gain may be temporary and uncertain, but expense is constant and certain.' 'It is easier to build two chimneys than keep one in fuel.' 'Rather go to bed supperless than rise in debt.' 'It is hard for an

empty bag to stand upright.' Herein is wisdom, and this wisdom is from above; Poor Richard's teaching is sustained by Scripture. 'He that hath a calling hath an office of profit.' 'The rolling stone gathers no moss.' 'Little strokes fell great oaks.' 'It is foolish to lay out money in a purchase of repentance.' 'Sloth, like rust, consumes, faster than labour wears.' 'Pride is as loud a beggar as Want, and a great deal more saucy.' 'By diligence and patience the mouse cut in two the cable.' We may crown these words of wisdom with the testimony of the apostle Paul: 'Godliness is profitable for all things.'

And who was the author of Poor Richard's *Maxims*? He was a working man; he landed in Philadelphia with twopence in his pocket and the hair growing out through the crown of his hat; and the first thing he did was to buy bread for his twopence, eating it as he went from street to street looking for work; and when he got work he lived on bread and beer one day, bread and water next day; and so he continued changing his diet in that way, never taking any more than one pint of beer on the beer day; and so he went on until he got a cow and a sheep, and then every one bid him 'Good morrow.' Thus he continued his even course of diligence and economy, and was afterwards three times president of America, sat in company with five kings and dined with two. Oh, if some of our working men were to adopt Franklin's plan, even for a few years, they might be comparatively independent; then would all their obstacles disappear,—that is, all the obstacles that they now can be charged with.

Again, there was James Lackington, formerly an eminent bookseller of London, who was in his beginning a poor shoemaker, and while working at his trade his greatest wages were nine shillings a-week; and it is recorded of him that he and his wife often lived on water-gruel when his means would afford no better. So he, like Franklin, by diligence and frugality, raised himself to eminence, so that, before he died, he built two churches, which cost him seven thousand pounds.

And again, look to Mr. George Stephenson, the eminent

engineer, who, when a boy, worked in a coal-pit at four shillings a week, but by diligence and economy raised himself to the highest pinnacle of his profession. But I say, no matter how clever a man may be, if he is improvident he is nothing but a slave, and while he continues in that course he never can raise his head above the water mark.

Then again, look to William Hutton, the great bookseller of Birmingham. He served his time to a stocking-hosier, and when out of his time could not make at his trade as much as would keep him; so he went about with some books under his arm, and, by diligence and frugality, he afterwards drove his carriage, and wrote the history of the great Roman wall in Britain.

Then again, look to Mr. Andrews, who gave the great public welcome to Kossuth, when mayor of Southampton. He was a working man, and, while a journeyman, saved seventy or eighty pounds, with which he opened a small concern in a lane-way, and now his coaches go to all parts of the world. Had he not been careful and saving of his money, we never should have heard of him as mayor of Southampton.

Many more could be named, even in this city, who have raised themselves to independence by their economy, temperance, and perseverance, without which it is impossible for any man to improve his condition in mind, body, or soul. But a man must have an economical wife, without which he cannot get on or improve his condition; be he ever so temperate and industrious, it will avail him nothing; for it so happens that if a man is ever so well inclined, he cannot get on except his wife pulls with him.

For the wife, too, must husband
As well as the man;
Or vain is his husbandry,
Do what he can.

Some will say that all the working classes cannot raise themselves to the eminence of those men just mentioned; but I say, by industry and frugality, they may keep themselves comparatively independent, so that every little change of weather or circumstances may not be able to

shake their holdings to the foundation, as most of them are in jeopardy every hour by improvidence. So let them study economy in the spirit of the poet who was one of the working classes, and, as he beautifully expresses himself—

Not to be rich or great,
With all its state attendant,
But for the glorious principle
Of being independent.

BURNS.

Now the next question: How is this reformation to be brought about? As I said at the commencement, it must have a beginning in the mind; for you will find it very hard to persuade man or woman to dispense with anything they are in the habit of using, except the heart is touched with the spirit of religion or the fear of mendicancy. Now I say, if you can find a few Timothys, let them, in company with the curate of the parish, visit all the working classes of the district with the view of forming them into a Fellowship Society; for every working man in the parish should be known by the minister and the minister by him, whereas it is not the case; they are all as sheep having no shepherd. For there should be a constant union and communion between the minister and his parishioners, particularly the working class, as the higher are better able to mind themselves. And when this fellowship society is formed, let there be a meeting once or twice a week, in the evening, for the purpose of hearing a lecture on divine truth, and in connexion with this present subject; and then their minds may, through God, be brought to bear on that all-important subject—the salvation of their souls. They then will begin to see and feel that—

Man wants but little here below,
Nor wants that little long.

And so, by attending on the means of grace, they may be brought to the knowledge of God, without which they never can greatly improve their condition in this life or in that to come. But when the spirit of Jesus is instilled into their hearts, then will their eyes be opened, then will they see what fools they have been all their lives, in spending their money for that which is not bread, and their labour for that which profits them not. What a glorious sight it would be

for the minister to see all those stray sheep brought into the fold, clothed and in their right minds. Many of them may be as gems in the crown which the Lord God has in store for all his faithful ministers. And when the Fellowship Society is got up, let a few Timothys be formed into a visiting committee, to go among the working classes; so that from their mild and Christian demeanour they may seek out all the stray sheep, and lead them, as it were, with cords of love into the fold; and thereby they may be winning souls to Jesus. For I do find a great lack of the knowledge of the Bible generally among the working classes; therefore it is that they are in want of scripture lectures; for, had they the knowledge of the Bible in their hearts, they never would be seeking to have the Crystal Palace open on Sunday. But it proves where there is no Bible knowledge in the heart popery comes in with a loud clamour for Sunday amusements. But, if the working man was economical, there is no year but he could treat himself and family to any place worth seeing, without trespassing on the Lord's day. It would be well if all the members of this Fellowship Society were given a copy of the *Cotter's Saturday Night*, as a pattern for them to go by when they return from work. There the wife might read how the cottager's wife made old clothes look as well as new, instead of sinking her husband in debt with the tally-man. And after they all had supper, the husband calls his wife and children to family prayer; and there he reads to them the word of God, in such strains as from no Italian worship rise.

So, to make the working class comfortable and happy, they must first learn of God what real happiness is, and where it is to be found. And then, instead of longing for the gin palaces to be open on Sundays, their souls would be thirsting for the water of life; and there and then would they hasten to Jesus Christ and buy, without money and without price, the balm for every wound, and a cordial for all their fears. Then would they know and feel in their hearts that 'Godliness with contentment is great gain.' This Fellowship Society might also be a Benefit Society, by each member paying some small weekly sum to be given out as loans, to assist the industrious or poorer members.

And if my ideas meet the approbation of the Whitechapel Association, I leave to them the making of the laws and rules to work the society with, as they may be directed by the Spirit of God; praying that God may open the eyes of our working classes, that they may know the things that belong to their peace; and then, with industry and economy, they will be sure to prosper.

To patient faith the prize is sure;
And all that to the end endure
The cross, shall wear the crown.

Let the society be called the Whitechapel Christian Fellowship Society. A meeting of the members once a week at the least—Wednesday or Thursday evening—to hear a lecture on divine truth; and no opportunity lost of warning the members of the wolf in sheep's clothing that is prowling about them, seeking whom he may devour; with popery and infidelity—for popery and infidelity go hand in hand. I would also recommend the formation of a small library. Let it be under their own management, and raised, if not entirely, yet in the greatest part, by themselves. The advantages of this will be great, as it will not only introduce them to many practical works of great value, but they will be read at home by others, who would not, but for this means, have the opportunity of perusing them, instead, as at present, of reading those penny journals that are filled with lovesick tales and ghostly stories, that are all calculated to lead the mind from the faith as it is in Jesus, to popery, and at best to lukewarmness of heart towards God. So let those nonsensical penny journals be superseded by the works of Buck, Brown, Calmet, Jones, and others, with the *History of the Reformation*, the last one published, with the works of Newton, and Keith on the Prophecies; and history we should not be without, because they ought never to be separated, as we cannot forget the fact that history throws her selectest light upon the prophetic records, and often makes plain that which was partly obscured before the rise and decline of Egypt, Babylon, Philistia, Assyria, and Persia. But I know the Whitechapel Association, with the guidance of the minister, will select every useful work in unison with the Bible, that will raise the minds of the work-

ing classes from the low, beggarly elements that they are filled with ; and then, and not till then, can any improvement be made in their condition ; for, when their minds are occupied in seeking after the knowledge of God, then would they become a sort of Christian institute, in which the resources of human science might be made subservient to the cause of truth and holiness.

With these imperfect and desultory hints I will close, hoping that I may yet see the working classes view the sacred records as the revealed will of God, as the standard of our faith and practice, and the knowledge of them as essential to every right conception of deity, as well as to every acceptable act of worship. They cannot, without being traitors to their God, be indifferent to the employment of those means which will induce fallen creatures to search the scriptures, and to inquire after that eternal life which they reveal ; and then, and not till then, may they expect a blessing in their basket and in their store. Then, indeed, may they strive with each other, with every hope of success, to win dame Fortune's golden smile, as the poet directs :

To win dame Fortune's golden smile,
Assiduously wait upon her,
And gather gear by every wile
That's justified with honour. BURNS.

But all will prove a failure to them if they will not first seek the knowledge of God, as I said before, if they will not hold him in grateful remembrance Who giveth them strength to labour. The prophet tells them 'In vain do they rise up early, and late take rest, and eat the bread of carefulness.'

Most things have a small beginning ;
Let the worthy poor beware :
What at first seems no great sinning
May involve them in despair.

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The following REPORT was read at a Public Meeting of the Society, presided over by his Royal Highness the Duke of Cambridge, on the 6th of May, 1852.

‘The formation of this society dates from the 21st June last, when certain of the vice-presidents met at the house of Captain Gladstone, in accordance with the wish of Lord Ingestre, the general impression being that the condition of the working classes, as regarded their dwellings, was growing worse from year to year. Whereas the houses of our wealthier countrymen were generally provided with comforts which, fifty years since, were unknown; for the last hundred years the houses of the labouring population had been gradually deteriorating. The members present therefore determined, as far as lay in them, to amend this acknowledged grievance; some of them had spent much time among their poorer brethren, and had carefully considered their condition. The society thus formed gradually increased, new members were added, and subscriptions obtained; certain officers of the society were requested to look out for houses which were capable of being repaired, or, failing in that, for a site upon which model lodging-houses could be erected; and several plans were soon laid before the General Committee. After mature deliberation, and careful scrutiny into the merits of each, it was determined, with the advice of professional men, to adopt the plan for the furtherance of which the support of the present meeting is so urgently needed. A plot of ground in the worst part of St. James’s, Westminster, has been obtained. It is covered with wretched and dilapidated dwellings, which form a quadrangle. To this there is no entrance but through the houses themselves; yet within this quadrangle, at a distance from the houses of only six feet, is a con-

house, the upper and lower floors of which are crowded with cows and pigs. The buildings generally are of the worst description, the kitchens occupied as dwelling rooms, and inhabited, in some instances, by several families; thieves often lying hid there, when obliged to leave their accustomed resorts at the east end of London; and some of the worst characters, male and female, in the metropolis, harboured there, although many highly respectable families, through no fault of their own, are still resident in these buildings, whose discomforts must be aggravated by dwelling amongst such a class. An agreement for a lease for ninety-nine years of this ground has been obtained. The wretched buildings occupying it are in course of removal, and in a short time the society will be in possession of the entire property. Calculations have been made, and it is satisfactorily shown that at least sixty-four sets of rooms can be erected for the sum of 8000*l*. An architect of great experience has calculated that the money thus expended will yield five per cent., a proper margin being left for necessary expenses; the working man will thus be enabled to rent at least two comfortable rooms at the same price which he now pays for one wretched apartment. To aid this desirable object, the co-operation of the local society of St. James's has been obtained. But this association, whilst desirous to check a great and growing evil, wishes to preserve the independence of the labouring classes. The rents paid by them will yield five per cent. upon the money expended, as is done in the case of the buildings erected by the local society, which have been occupied nearly a year. All the money subscribed will thus yield a fair rate of interest, which interest will form a yearly increasing fund towards extending the plan to other districts. Ours, then, we trust, is a great effort in the right direction. Landlords may be persuaded to adopt a system which is remunerative, capital

may be gradually attracted to it, and the health, comfort, morality, and well-being of the working man incalculably increased. Magistrates, with too much reason, attribute the present high rate of crime to crowded and miserable dwellings; in some parishes these colonies are schools for felons. Men and women live together whom marriage has never united, and children grow up uneducated, to become the prey of the designing. The society cannot doubt that it will have the sympathy of the community whilst seeking to remove a national disgrace, when it does not ask charity, but consideration. It calls landlords' attention to property from which their incomes are derived, and the public generally to consider the condition of those who, as operatives, conduce so much to their comforts and support.'

The following REPORT was read at the Annual Meeting of the Society, presided over by the Right Hon. the Earl of Harrowby, on the 26th of April, 1853.

'Since the meeting held in these rooms on the 6th of May last, his Royal Highness the Duke of Cambridge in the chair, the society has undertaken two important works. A large plot of ground, formerly occupied by the most wretched dwellings, in the parish of St. James, has been cleared. A lease of the ground for ninety-nine years has been obtained, on which a new building is rapidly rising, the first stone of which was laid some time since, under the auspices of his Royal Highness, the patron of the society. In this building sixty-eight set of rooms will be contained, the greater part consisting of three, none of less than two apartments. Each set will be tenanted by a separate family, and the arrangements will combine decency with comfort

so that the evils which are now almost inseparable from the homes of the working classes will be effectually removed. In the selection of the site, it has been the object of the committee to bring the working man in close contact with his work; we have thus been obliged to incur a greater expense than in other parishes, where ground rents are lower, but this outlay is more than justified by the saving of time and fatigue to the inhabitants of the building. It is confidently expected that these rooms will be tenanted before the end of the year. But the society is anxious to impress upon the public that these buildings will be let out to the working man at a rate which will remunerate the outlay. It will be our endeavour to show that capital may find employment in the erection of similar buildings, and a fair interest will be yielded in the shape of rent, and yet that the working man may occupy three rooms for a little more than he now pays for one which is unfitted for human dwelling. The society would not hold out such hopes if the attempt had not been already made; but the local association of St. James's, which has united with us towards the carrying out of the present work, has, for nearly three years, been in the receipt of rents from some buildings erected opposite our own for similar purposes, and the experience of three years certainly leads to the result we anticipate. The rents have been most punctually paid, the apartments much sought after, and the returns at least five per cent., after the payment of necessary expenses, and a sum set aside for repairs. Ten small houses in Bermondsey have also been adapted for the reception of respectable tenants, at a cost of 200*l.*, and are now quite ready to be occupied. The society has had to cope with some difficulties. The prices of labour and materials have very much increased, and thus there has been a corresponding rise in the estimates given in for the buildings to be erected; and want of funds did

not allow of the rapid progress which could be wished; still the society, with the support it has already received, and with the aid on which it calculates from those who wish to raise their brethren of the working classes, cannot permit themselves to doubt of complete success. There is a feeling abroad that we have not been doing our duty to those whose services are so needful to our well-being—that the claims of labour and the ties of brotherhood have been too much lost sight of. The records of crime universally prove that it feeds upon the misery and degradation of the masses—that their sufferings are our loss, and, if permitted to continue when once known, a national disgrace. We confidently ask for aid in a cause whose progress may be witnessed in this very parish—whose needs are most pressing—and which, because it combats evils but too widely known, is at least an effort in a right direction. The society cannot close their report without impressing upon the public, that crowded dwellings are not peculiar to a city population; many rural parishes suffer from a similar evil. If the effort now made be successful, the example will not be confined to towns. Capitalists may employ money in remunerative undertakings of this kind, and the working man at length enjoy those comforts which he has a right to expect. The receipts of the society up to the 1st of April have been 3035*l.* 12*s.*, of which 2056*l.* 10*s.* 2*d.* have been expended to this time; leaving a balance in the hands of the treasurer of 979*l.* 2*s.* 2*d.*

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